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CONTENTS
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1. *Man and the Environment*
2. *Man and the Environment*

3. *Man and the Environment*
4. *Man and the Environment*

5. *Man and the Environment*
6. *Man and the Environment*

7. *Man and the Environment*
8. *Man and the Environment*

9. *Man and the Environment*
10. *Man and the Environment*

11. *Man and the Environment*
12. *Man and the Environment*

13. *Man and the Environment*
14. *Man and the Environment*



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THE
MOTHER'S PRACTICAL GUIDE

IN

THE PHYSICAL, INTELLECTUAL, AND MORAL
TRAINING OF HER CHILDREN.

With Additional Chapters

ON

"OUR ELDER SONS AND DAUGHTERS," AND ON THE CLAIMS
AND RESPONSIBILITIES OF GRANDMOTHERS
AND OF STEPMOTHERS.

BY

MRS. J. BAKEWELL,

AUTHOR OF "THE CHILDREN'S EVENING HOUR," "FRIENDLY HINTS TO
FEMALE SERVANTS," ETC. ETC.; AND EDITOR OF "THE BRITISH
MOTHERS' JOURNAL, AND DOMESTIC MAGAZINE."

Fourth Edition, Revised and Greatly Enlarged.

"Train up a child in the way he should go, and when he is old he will not
depart from it."

LONDON:

JOHN SNOW, 35, PATERNOSTER ROW.

MDCCCLXII.

250. g. 21.



TO
Her Daughter and Daughter-in-Law,
AND TO THOSE YOUNG LADIES
WHOSE MINDS AND CHARACTERS SHE HAS ENDEAVOURED
SO TO FORM,
THAT THEY MAY BECOME SOURCES OF HAPPINESS
TO THEIR DOMESTIC CIRCLES,
The Author Dedicates this Volume,
IN THE HOPE THAT THOSE OF THEM WHO ARE NOW
MOTHERS OR EDUCATORS
MAY FIND IT A USEFUL GUIDE IN THE DISCHARGE OF THE
DUTIES WHICH THEIR IMPORTANT VOCATIONS INVOLVE,
AND WITH EARNEST PRAYER THAT IT MAY BE MADE
A BLESSING TO MANY GENERATIONS.

CONTENTS.

	PAGE
PREFACE	ix

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

The nature and extent of early Education—the necessity and advantage of it.—Parents advised to obtain correct views of their parental obligations.—The maternal relation—its importance—dignity—and responsibility.—Definition of physical, intellectual, and moral Education . . . 1—9

CHAPTER II.

ADVICE TO THE EXPECTANT MOTHER.

The physical, mental, and moral health of Children affected by the mother's conduct and state of mind during pregnancy.—Cautions against fretfulness, mental excitement, and violent bodily exertion.—Medical attendant to be consulted early.—Exercise.—Perusal of good works, on Education and on Parental duties, recommended.—Impressions caused by seeing disagreeable and deformed objects to be guarded against.—State of the health not to be neglected.—Early preparation of baby-linen.—Choice of a monthly nurse.—The expectant mother directed to religion for support and consolation 10—19

CHAPTER III.

DIRECTIONS FOR THE MANAGEMENT OF
INFANTS.

Mother's milk the only proper food.—Modes of supplying its place when insufficient.—Medical authorities.—On the diet of nursing mothers.—On the state of the mind as affecting the babe.—Weaning.—When the mother is altogether incapable of suckling, a wet nurse must not be chosen from the fallen.—General remarks on the treatment of Infants.—Quack medicines.—Dentition.—Lancing the gums.—Prejudices.—Opinions of medical practitioners.—Education of Infants.—Obedience a habit.—Dr. Witherspoon.—Cleanliness.—Walking.—Clothes taking fire.—Necessity of mothers committing their offspring to the care and protection of God 20—55

CHAPTER IV.

MISCELLANEOUS OBSERVATIONS ON THE TRAIN-
ING OF CHILDREN FROM TWENTY MONTHS
OLD.

Activity of Children.—Toys.—Employment.—Jealousy to be guarded against.—Watch the symptoms of disease.—Working on the affections and on the fears of young Children deprecated.—They should not be allowed to frighten each other 56—66

CHAPTER V.

ON THE DRESS, SLEEP, AND FOOD OF YOUNG
CHILDREN.

Clothing.—Materials of clothing.—Tight lacing—its injurious effects.—Sleep.—Early rising.—Food—its kind and quantity.—Drink.—Water the only proper beverage.—Abstinence from stimulants enforced 67—87

CHAPTER VI.

PHYSICAL AND INTELLECTUAL EXERCISE.

Importance of equally exercising the body, the senses, and the mind.—Bodily exercise.—Modes by which the senses may be exercised out of doors.—Necessity of allowing active exercise within doors when confined by unfavourable weather.—Mode of exercising the senses within doors.—Necessity of mental exercise.—“Lessons on Objects” recommended.—Beneficial effects of infantile instruction.—Necessity of repetition 88—103

CHAPTER VII.

INTELLECTUAL TRAINING.

The age at which Children may be taught to read.—Evils of precocity.—Mode of teaching to read.—Arithmetic, particularly for girls.—Writing.—Geography.—Infant-schools. Increased demand on the mother’s intellectual resources.
104—129

CHAPTER VIII.

ACCOMPLISHMENTS.

French.—Roman Catholic teachers.—Music.—Drawing.—Needlework.—Dancing—the physical evils of, in crowded room, at late hours, and with mental and physical stimulants.—Safe and suitable amusements recommended.
130—148

CHAPTER IX.

THE CULTIVATION OF THE MORAL FEELINGS.

Habit of contradiction common to Children.—Obedience.—Necessity of its being early and uniformly inculcated, to be enforced with firmness not with severity, care to be taken not to destroy energy of character.—Denial of faults.—Telling merely imaginative tales.—Truthfulness on the

part of parents necessary.—Self-command to be cultivated in Children.—Self-denial.—Benevolence.—Disinterestedness and generosity to be encouraged.—Quarrels of Children.—Importance of early training children to virtuous habits 149—174

CHAPTER X.

THE FORMATION OF DOMESTIC HABITS.

Neatness and order to be required.—Home pictures.—Use of money.—Habits of benevolence.—Consequences of extravagance 175—187

CHAPTER XI.

PUNISHMENTS AND REWARDS.

Object of punishment.—Proper terms and distinctions to be used in speaking of the faults of Children.—Punishment to be appropriate to the fault committed.—Modes of inflicting punishment.—To be administered with promptness and certainty.—Rewards, to be used sparingly, should be such as tend to excite the higher affections.—Sympathy and praise preferable.—An interesting fact.—The pleasure of success to be made the stimulus of good conduct.—Necessity of teaching Children to examine their motives.—Danger of placing Children in competition with each other 188—202

CHAPTER XII.

RELIGIOUS TRAINING.

Necessity of early religious training.—The knowledge of God, and the duty of loving and obeying him, to be first inculcated.—The nature of sin.—The atonement and example of Christ.—The influence of the Holy Spirit.—The Sacred Scriptures.—The Sabbath, to be regarded as a happy day, yet to be kept holy.—The ministers of the Gospel, to be spoken of with respect, or not at all.—Prayer 203—232

CHAPTER XIII.

DOMESTIC AFFLICTION.

Possibility of disease attacking a child, however tenderly and assiduously nurtured.—Directions and cautions to the mother under such circumstances.—Management of the sick-room.—Considerations suggested to the mother, in case of bereavement.—Duty of resignation.—Sources of comfort 233—239

CHAPTER XIV.

OUR ELDER SONS AND DAUGHTERS.

The age at which the different sexes require difference of treatment.—It is necessary that Boys should be taught some domestic occupations, such as cooking, sewing, etc., etc.—An instance in point.—On schools for Boys.—The value of a mother's correspondence.—Home or school education for Girls.—Letters.—Home occupations when lessons cease.—Conversational powers of daughters to be cultivated.—The reflex influence of young people a motive to careful culture of their tastes, habits, and principles 240—255

CHAPTER XV.

THE CLAIMS AND RESPONSIBILITIES OF GRAND-MOTHERS.

The mothers of twenty years since have a new relationship.—Our Queen.—Young fathers and mothers should show, by their conduct to their own parents, how they wish to be treated.—Conduct towards daughters-in-law.—Grand-mothers should avoid injudicious indulgence.—Instance.—Anecdote.—Partiality to be avoided.—Own children not to be overlooked for grandchildren.—A just *will* should be made while in good health of mind and body.—Grand-mothers should promote the religious training of their children's children 256—267

CHAPTER XVI.

ON THE CLAIMS AND RESPONSIBILITIES OF
STEPMOTHERS.

Peculiar difficulties.—Striking incident.—Prejudices to overcome.—Children should be prepared to receive the Step-mother.—She must strive to secure the affections of her new charge.—Advice in reference to the older children.—Grown-up daughters.—Avoid partiality.—Influence of her own maternal feelings.—The most painful effects of a second family.—Encouragements.—Interesting anecdote.—The union of two families.—Concluding observations

268—292

PREFACE

TO THE FOURTH EDITION.

IN preparing this edition for the press, many grave and solemn thoughts have occupied the Author's mind. Of those who read the first edition, some have finished their earthly labours and gone to their eternal reward; others have been left to mourn in solitude, the early buds which were nipped by the chill hand of death, ere the blossom could expand to cheer the hearts of those who had so carefully cultivated them; and, sadder still, how many have to weep over blasted hopes, and fruitless toils, and apparently unanswered prayers. But though it is not given them to see the reward of their labours for the spiritual welfare of their beloved ones, they can still pray in faith, believing the promise as applicable to each individual case, that having trained up the child in the way he should go, "when he is old he will not depart from it."

Numerous communications have, however, been received from mothers with whom the Author is not personally acquainted, containing the most gratifying assurances that the "MOTHER'S GUIDE" has been made a blessing to the writers and their families. Equally satisfactory has been the result of the chapter on "Stepmothers," several parties having expressed their opinion of its useful tendency, and thanked the writer for the clear and practical views enunciated on that delicate subject. So far there is abundant cause for thankfulness.

Many parents have expressed regret that the Author had not given advice and directions on the education of children at a more advanced age than that generally alluded to in the earlier chapters. She might sooner have done so, it is true, but not with the advantage of the practical experience which she now possesses. When the first edition was issued, her children were very young; the second and third were enlarged and improved in accordance with her own progressive knowledge; and she has now ventured to write on "Our Elder Sons and Daughters," though not so fully as might have been desired.

The claims of this important class are so

vast that she cannot even advert to them in a work like this:—a volume might be written and the subject be far from exhausted. She has, therefore, confined herself principally to hints on the choice of schools for boys, and the mother's continued influence over them by correspondence. She has also touched on the home or school education of girls; and on some of the means to be employed by mothers in order to train their daughters to habits which are calculated to make home the centre of their duties and the source of their happiness.

Having been for some years a "grandmother," the Author has thought it advisable to point out a few of the difficulties and responsibilities which that important position involves. Observation has furnished her with instances of the dangers to be guarded against in this relationship, and she has been induced to point them out to her readers, in the hope that they may be enabled to avoid them, and thus add to the comfort of their own declining age, and to the welfare of the rising generation.

She now commits her work to the kind consideration of those who bear the various

relations for whose welfare it has been written ; the result will rest with Him who can make the most humble means subservient to the production of the greatest good, and promotive of His own glory.

M. B.

NOTTING HILL,
LONDON, JANUARY, 1862.

PREFACE

TO THE THIRD EDITION.

IN presenting a THIRD EDITION of "THE MOTHER'S PRACTICAL GUIDE" to the public, the Author thinks it right to state that she has given it a most careful revision, and introduced many passages, which her increased experience seems to warrant.

Considerable additions have been made to the chapter on "Intellectual Training," and the one on "The Moral Feelings and Domestic Habits" has been very greatly enlarged. To the hints on teaching the French language several observations have been added, intended to guard the Protestant mother against the crying evil of our day—the influence of Popery.

It has been considered a recommendation of the "Guide," that it was written by a Mother: it may be thought a recommendation of the last chapter, that it has not been written by a Stepmother.

It is hoped that mothers will not hastily conclude that their influence is over-rated, or their responsibilities too fully enforced in

the following pages. If they call to mind the effects of maternal example and care, in forming their own characters, they will soon be convinced that no pen, however powerful, can give more than an outline of woman's domestic influence, and consequent responsibility.

Legislators may enact laws for the suppression of vice, and the encouragement of virtue, and magistrates may carry those laws into execution; philanthropists may found schools, and educationists may teach children of all classes and ages; the press and the pulpit may lend their powerful aid. All this may be done, and much more, but in vain,—unless woman exert that quiet but irresistible influence with which she has been endowed, and instil into the minds of her children those principles of Christian morality, which will prove in after life their safeguard against the allurements of the world, and the deceitfulness of their own hearts.

Earnestly praying that her efforts may be crowned with the Divine approval, the Author submits her work to the judgment of an enlightened and liberal public.

M. B.

LONDON.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

It may seem unnecessary, at the present time, when the wide diffusion of knowledge has become proverbial, earnestly to call the attention of parents to the subject of Early Education; and yet, it is too evident that early education is by many either totally neglected or very inefficiently conducted. Indeed, according to the general acceptation of the term, it includes nothing more than the common branches of scholastic learning, increasing in importance and number according to the wishes and pecuniary resources of the parent, and the talents of the pupil: but these, however essential, are far from being all that is requisite. In *training* up a child, not for this world only, but for *another*, there is a higher aim than the acquire-

ment of languages, mathematics, and accomplishments. The temper must be carefully watched, corrected, and regulated ; the mind must be informed on many subjects, which are not included in the general routine of school business ; and, above all, those religious precepts must be enforced, and those principles implanted, which, with the blessing of God, will prepare the youthful mind for the duties of this life and the joys of the life to come. If these things be indeed included in the term, education, how few can be said properly to educate their children !

The physical, intellectual, and moral training of children ought to be systematically, vigorously, and perseveringly pursued from their earliest infancy. It is during infancy and early childhood that those impressions are most easily made which are necessary to the development and cultivation of the mental faculties and affections ; it is during childhood that habits of observation, attention, and obedience are to be formed, and that the principles of all the moral virtues are to be inculcated.

But how many parents rest in supineness till their children attain to four or five years of age, without making any efforts but for the supply of

their bodily necessities and the preservation of their bodily health. We are not to be told in this enlightened age that the human mind is like a sheet of white paper, ready to receive any impressions that we may wish to make upon it. No, for we find, by experience, that it may more properly be compared to a plot of ground, in which weeds will spring up the more abundantly the less good seed we sow in it. Cultivate it as carefully and as diligently as we may, weeds *will* spring up ; but if we gently remove them as soon as they appear, they will be prevented from taking deep root, and from injuring those valuable and tender plants which it is our highest ambition to rear.

Let me, then, most strenuously urge upon all on whom God has bestowed children, the duty of using every means of enlarging their views of parental responsibility. For the attainment of this end, I would recommend that parents should converse much with each other, and also with any pious and intelligent parents with whom they may associate, on the plans best calculated to promote the temporal and eternal welfare of their offspring ; that they should read with serious attention the best works they can procure on the subject ; and, above all, that

they should seek by earnest prayer the teaching of the Holy Spirit—that they may feel the great importance of the station they occupy, and be guided to the most efficient methods of discharging the duties that devolve upon them, firmly believing that they will be strengthened and blessed in the performance of those duties.

As the following pages are addressed especially to mothers, it may be useful to make a few observations on the *importance*, the *dignity*, and the *responsibility* of the maternal relation.

The *importance* of an object depends on its capability of conferring or of procuring happiness. The mother *cannot* sink into insignificance; whether she wills it or not, she is always, directly or indirectly, contributing either to the welfare or to the misery of her children. Her words, her actions, the tones of her voice, the glance of her eye, the whole expression of her countenance, have a powerful influence in forming the youthful mind. On her efforts depends, under God, the future well-being of her children and of her children's children. Her prayers, her example, her instructions are to educate the parents and teachers of another

generation ; to her exertions may the world be indebted for some of its brightest ornaments, and the Church for some of its most valuable members and most devoted ministers.

It is much to be regretted that, in general, so little regard is paid, either by parents or by children, to the *dignity* of the maternal relation. If we examine the pages of inspiration, we shall find that the term, mother, is applied to the true Church, "in which believers are begotten and nourished up in the faith by the dispensation of the word and ordinances." Solomon says, "My son, keep thy father's commandment, and forsake not the law of thy mother." When the Apostle Paul exhorts Timothy to treat the "elder women" with respect, he bids him treat them "as mothers ;" God himself, when He gave the law from Mount Sinai, recognized with equal force the maternal and the paternal power and dignity, "Honour thy father and thy mother." We willingly allow that the Almighty has placed the husband in authority over the wife, but as parents He has made them equal, and it is their duty to uphold each other. As children are left much more to the care of the mother than of the father, it is necessary that they should look up to the mother with

entire confidence and respect. A mother who rules her own spirit, and who governs her children with firmness and gentleness, is, from the nature of the situation which she holds, and from the high obligations she fulfils, invested with peculiar dignity.

But to whom is the mother *responsible*? To her children. Should they arrive at maturity, and find that from her they have imbibed virtuous principles and good habits, they will joyfully acknowledge their obligations; should they, on the contrary, find that to her neglect they have to trace those headstrong passions and those vicious habits which are hurrying them to destruction, how bitterly will they reproach her! The world, too, may justly complain, if those whom she has been instrumental in bringing into existence should, through her inattention and indifference, become a curse and a scourge to their fellow-men. The Church also may take up the lamentation of Jacob, and exclaim, "Me have ye bereaved of my children." The Church naturally looks to the children of religious professors for its members, its officers, and its ministers, and may justly reproach them if its hopes be blighted through their unfaithfulness.

But oh, ye mothers of our land, it is not by earthly tribunals alone that your maternal character will be judged. In that day, the great day of the Lord, you will have to give an account of the trust reposed in you. Your Judge will then say, "You were commanded to train up your children in the nurture and admonition of the Lord"—and how will you answer? . . . We can dwell no longer on this solemn subject. Happy will that mother be who, on that awful day, shall hear the approving sentence, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Every judicious, thinking mother is, necessarily, somewhat both of a philosopher and a metaphysician; yet she is not necessarily acquainted with the theories of philosophy or with the phraseology of metaphysics. It is much to be regretted that some of our best writers on education have written in so abstruse and technical a style, as to be difficult of comprehension by many mothers, while the size and price of their works render them inaccessible to a large majority.

Before we enter upon the more immediate subject of this little work, some simple explanation of the terms employed may be useful, so

that the meaning may be fully understood by all our readers.

By education is meant a drawing out of the mind, not merely the imparting of scholastic knowledge ; and whatever is said or done to a child, and whatever is said or done in his presence, is calculated to make an impression on his mind—and such impressions invariably tend to the development either of the mental powers, or of the dispositions and affections of the heart.

Physical education relates to the promotion and preservation of health, and it bears an intimate connection with mental culture ; as a weak and enervated body cannot fail ultimately to retard the improvement and development of the mind.

By intellectual education is to be understood, the means which are employed to cultivate the mental faculties, by which those habits of thought are produced which are essential to the acquisition of knowledge, and by which the mind is stored with those ideas which are necessary in the various pursuits of life.

Under the term moral education is included, the cultivation of the affections, the government of the temper, the formation of habits of self-command, obedience, and truthfulness,

and, above all, the communication of religious knowledge and the inculcation of religious principle. This is undoubtedly the most important department of education ; but its successful prosecution greatly depends on the proper development of the intellectual powers ; for where these have been materially neglected, it is always very difficult either to infuse religious knowledge, or to teach the important art of self-government.

It is common for writers on education to treat of these departments separately, and in lengthened treatises it is desirable and necessary to do so ; but as our efforts will be directed to composing a small and popular work on the early practical training of children, we shall adopt the plan in writing which every mother has to adopt in practice, namely, in some degree to associate them. Certainly no mother can, without the assistance of others, attend properly to all these departments ; she will often have to call in the physician, to employ the teacher, and to consult the divine ; but she must have some knowledge of each department, and must watch with carefulness over all, if she is to perform, in the full sense of the term, the duties of a mother.

CHAPTER II.

ADVICE TO THE EXPECTANT MOTHER.

WE are now about to tread on delicate ground ; but we could not discharge our duty, nor satisfy the claims of conscience, if we did not here address some hints to those who are expecting soon to become mothers. It is to be feared that but few young married women are aware how much the future bodily health, mental vigour, and moral tendencies of their offspring, depend on their own conduct and state of mind during pregnancy. The bodily suffering which generally accompanies the first three or four months of this trying period, is calculated to produce a fretful, nervous temperament of mind, accompanied with a strong disinclination to bodily exertion, extremely injurious both to mother and babe. Against these feel-


ings, expectant mother, you must strive with persevering energy, while every kind of strong mental excitement and violent bodily exertion must be avoided. Endeavour to withdraw your thoughts from the contemplation of present suffering and of future trial, and cultivate that calmness and cheerfulness so essential to your own happiness, and the future well-being of your child. Impress deeply on your mind, for no other consideration will operate so powerfully, that by giving way to impatience and despondency, you will most probably entail upon your offspring a fretful and gloomy temper: whereas by cherishing a calm, cheerful, and grateful spirit, you may have the happiness of bringing into existence a being to whom life itself will be joy, one whose brilliant smile and happy laughter will beguile many a tedious hour of toilsome care. Doubtless you wished to become a mother, and you anticipate much pleasure from that endearing relation; be not, then, unwilling to make those sacrifices, which the proper regulation of your own mind, under such circumstances, will necessarily require.

It will be well to avoid conversing on the subject of your expected trial, except with

those in whose experience and judgment you can place great confidence; from them you may derive much valuable information that will tend to soothe and cheer your spirits, as well as to guide you in the preservation of your health. Let us also urge upon you to seek *early* the advice of your medical attendant, whose skilful and well-timed counsel will be of essential service, and may save you from dangerous, perhaps fatal quackery.

Gentle out-door exercise cannot be too strongly recommended; it not only improves the health, but removes those anxious and fearful thoughts which at such times are so apt to press upon the spirits. Who has not observed, on more occasions than one, what an immense load of care has been blown away by the cooling breeze, in the space of five or ten minutes. If the weather will not admit of out-door exercise, you must seek it within. If you walk briskly in passages, or in cool rooms, or engage in some light but active occupation, you will soon feel the benefit of the exertion.

Another suitable employment will be the reading of good works on education, and on



parental duties.* Keeping your mind fully and judiciously occupied will produce a decidedly beneficial effect on the mental organs

* Without pledging ourselves to the approval of every sentiment contained in some of the subjoined works, we can, nevertheless, with confidence recommend them to the attention of parents; they are works from the perusal of which invaluable assistance may be derived; they develop and enforce principles of the highest importance—principles, the knowledge and adoption of which will greatly promote the successful prosecution of parental duties. Whilst we endeavour to embody in this little book the most prominent and characteristic features of a rational and religious system of education, it cannot be supposed that a volume so small contains *everything* which it is desirable to know on the subject. For those whose time and pecuniary resources are limited, we trust sufficient will be said to render them that aid which will enable them, with vigour and efficiency, to attend to the physical, intellectual, and moral training of their offspring. To those, however, whose circumstances will admit of it, we would earnestly recommend the perusal of the following works:—

“The Principles of Physiology, applied to the Preservation of Health, and to the Improvement of Physical and Mental Education.” By Dr. Andrew Combe, of Edinburgh.

“The Maternal Management of Children, in Health and Disease.” By Thomas Bull, M.D.

Dr. Carpenter (of Bristol) on Physical, and Intellectual, and Moral Education.

Miss Edgeworth’s Practical Education.

“Hints to Mothers for the Management of their Health during Pregnancy, and in the Lying-in room.” By Thomas Bull, M.D.

Dr. Conquest’s “Letters to a Mother on the Manage-

of your babe, as well as exempt you from the intrusion of desponding and injurious thoughts.

Medical Professors differ so much in their

ment of herself and her Children in health and disease ; with remarks on the use of Chloroform."

"Letters on the Elementary Principles of Education." By Miss Hamilton.

"On the Improvement of Society by the Diffusion of Knowledge." Illustrated with Engravings. By Dr. Dick.

"On the Mental Illumination and Moral Improvement of Mankind ; or an inquiry into the means by which a general diffusion of knowledge and moral principle may be promoted." Illustrated with Engravings. By Dr. Dick.

"The Mother at Home." By the Rev. J. S. C. Abbott.

"Scripture Principles of Education." By Caroline Fry.

"A Practical View of Christian Education in its Early Stages." By Thomas Babington, Esq.

"Practical Hints to Young Females, on the Duties of a Wife, a Mother, and a Mistress of a Family." By Mrs. Taylor, of Ongar.

"Hints to Parents on the Religious Education of their Children." By Gardiner Spring, D.D.

"The Family Monitor." By the Rev. J. A. James, of Birmingham.

"Strictures on the Modern System of Female Education." By Mrs. H. More.

"The Origin and Design of the Domestic Constitution, with its untransferable Obligations and peculiar Advantages." By the Rev. Christopher Anderson, of Edinburgh.

"The Mothers of England." By Mrs. Ellis.

"Home Education." By Isaac Taylor, Esq.

"On the Influence of Education and Training in Preventing Diseases of the Nervous System." By Robert Brudenell Carter.


views as to the effect of the mother's imagination on the physical formation of the babe, that it would ill become us to give a decided opinion on the subject. We may, however, with strict propriety urge you to acquire that self-possession which will prevent your being alarmed by the appearance of disagreeable or deformed objects. You know that you must encounter such: prepare your mind to overcome the fear and repugnance you feel, by cultivating Christian sympathy towards them. Be thankful that your Creator and Preserver has made you to differ, and lift up your heart to Him in fervent supplication that your beloved offspring may be perfect both in mind and body.

We know a lady who, during her pregnancy, removed into a neighbourhood where she was daily exposed to meeting an idiot boy. She endeavoured not only to cultivate kindly feelings towards him, but also to lead *him* to look upon *her* with kindness; and in a few weeks he would meet her with a smile upon his countenance, which plainly indicated that he possessed some of the best affections of the heart, though his mental powers were seriously defective.

It is not our intention in any degree to

supply the place either of medical works or of medical advice; but it may not be improper here to warn the inexperienced mother against neglecting, even for a day, a constipated state of the bowels. Endeavour by diet, exercise, and gentle friction to restore regularity: should these means fail, ask the advice of your medical attendant. Effects so serious have frequently been produced by females, in these circumstances, taking improper medicines, that we cannot too strongly urge you to be cautious. You may perhaps think that you are safe in taking the remedy that has agreed with a friend; but the diversity of constitutions is so great, that a medicine prescribed for one female might not agree with another, however eminent the prescriber.

No language can be too strong which is used to urge females at such a time to keep their dress sufficiently easy. Irreparable injury may be done both to mother and babe by neglect in this point. There is no need to be untidy or slovenly, but you *must* be free. Stays for such an occasion should be made with elastic goars, to reach quite to the arm-holes: by this plan there is no necessity for wearing them unlaced behind, which is inconvenient



and dangerous; as persons accustomed to having the spine supported, suffer much from its exposure.

We must now be allowed to say a few words on a subject peculiarly interesting to mothers. Let us advise you to commence the preparation of your baby-linen *early*, so that you may not be obliged to sit to work too closely, when it will be both painful and injurious to bend over the needle. We do love to see neatly-made baby-linen: if it indicate a little maternal vanity, it indicates also maternal affection; but we must in no case sacrifice health to ornament. Many a mother would cast aside with precipitation the beautiful cap at which she so diligently works, were she sufficiently impressed with the idea that by continuing at it too long she would perhaps increase her own sufferings, and prevent the perfect physical development of her child.

Great care should be taken in the choice of a monthly nurse, as the health both of mother and babe will very much depend on her attention, kindness, and judgment. If possible obtain a total abstainer; if not, make particular inquiries as to her habits of temperance. We know a lady whose life was twice hazarded by

the neglect of intoxicated nurses. It is deeply to be regretted that women of respectability are not properly educated to take the entire management of females at this important crisis ; but till the principles of physiology are more generally diffused, and until the existing prejudices of society against the acquisition of a knowledge of the various functions of the human frame are removed, an object so desirable is not to be expected. The best way to prevent evil results from the ignorance of the nurse, should she unfortunately be ignorant, is for you to possess yourself of all the knowledge within your reach on the subject ; and if any serious difference of opinion respecting treatment should arise, refer the matter to your medical attendant, and submit yourself implicitly to his decision.

We must not close this chapter without endeavouring to lead your thoughts to the only unerring source of guidance and support. And oh, if you are not yet a determined follower of Christ, seek now in earnest an entire renovation of heart, and rest not till you possess the precious assurance that you are a child of God ; you will then know on whom to cast your every care ; you will feel that whether life or

death be your portion, you are safe in the arms of the living God. He has promised, "I will never, never leave thee; I will never, never, never forsake thee." You will be led to those sources of consolation so peculiarly the portion of pious females; you may apply to yourself that cheering passage, "As thy day is, so shall thy strength be;" you may expect with undoubting confidence the blessing of God in the discharge of all your maternal duties; and you will realize the truth of that encouraging declaration, "My grace is sufficient for thee."

CHAPTER III.

DIRECTIONS FOR THE MANAGEMENT OF INFANTS.

NEED we open this chapter with exhorting the mother to be tender over her newly-born babe? Ah, no! Next to self-love, a mother's love is the strongest affection of the human heart; and the exercise of the latter so fully contributes to the gratification of the former, that the principal danger is, that the babe should become the idol.

During the first three or four months of a child's life, little can be done except in its physical education; but we must constantly bear in mind, that the bodily health of the child will have an important influence on its mental capabilities, as well as on its temper and disposition. The management of infants comprehends three essential objects—their food, clothing, and exercise; and the con-

sideration of these things necessarily commences immediately after birth.

Except in extraordinary cases, the best and only requisite food is that with which nature has furnished the mother, and *if she can supply a sufficiency*, no other should at first be given. If she can but partly nourish her babe, a little thin gruel, either of oatmeal or of biscuit-powder, may be given two or three times a-day. If the bowels be relaxed, biscuit or arrow-root gruel will be better than oatmeal: in this case, however, endeavour to ascertain whether the irritation has been caused by the infant having too much or too nourishing food; if so, reduce the quantity or quality as circumstances require. The food should be pleasant to the taste, and perfectly smooth and free from lumps. Till the mother's milk is withdrawn, cow's milk should not be given, except in a highly diluted state, as, one part milk to two of water, with the addition of a little loaf sugar.

The time of weaning must be regulated by circumstances, but it is reasonable to infer that if there be nothing in the health either of mother or babe to make it necessary, it should not be until after the front teeth are cut; this will generally be before the seventh or eighth

month. If you have a plentiful supply of milk, no artificial food will be required before this period, when the child should be gradually prepared to live without the breast. The gruel before named, or wheat-bread scalded with water and sweetened, will be most likely to agree with the babe till it is quite weaned; after which, milk and bread, oatmeal porridge and milk, plain light baked puddings, and broths, will form an ample variety, if variety be thought necessary. Until the infant be able to masticate, nothing requiring mastication should be given. Mothers are sometimes fearful that the child will not derive sufficient nourishment from milk, without some solid food is added: but medical men inform us that all milk taken into the stomach becomes coagulated by the action of the gastric juice, and is separated from the whey. The absorbents first take the fluid into the circulation, and then the coagulum or curds is digested in the same way as other solid food, and taken into the system by the absorbents for the nourishment of the body. This explains how infants are nourished by *milk alone*, and how they thrive better upon it than on any other solid or fluid.

Let us advise you, if you suckle your child, to be very watchful over your own health ; if you take cold, or be in any way disordered, your babe must suffer with you. You should also be very careful of your diet, which must be regulated in a considerable degree by the state of your infant's health. A child may be so strong and healthy that the mother needs put little or no restraint on herself; but in general this is not the case. Green vegetables, pickles, fruits, and, above all, stimulating drinks, ought to be carefully avoided.

But here let us again take shelter behind medical authority. Dr. Combe says, "It is a common mistake to suppose that, because a woman is nursing, she ought therefore to live very freely, and to add an allowance of wine, porter, or other fermented liquors, to her usual diet. The only result of this plan is to cause an unnatural degree of fulness in the system, which places the nurse on the brink of disease, *and which, of itself, frequently puts a stop to, instead of increasing the secretion of the milk.*" The late Sir Astley Cooper says, "It appears that the quantity and quality of the food taken by mothers and nurses is often greater than is absolutely necessary—indeed, absurdly and

unnecessarily abundant." Dr. Trotter also says, "Women are recommended to take these drinks to assist them in nursing, by well-meant but mistaken persons. Many fine young women are ruined by this pernicious practice. Their persons become gross, their milk unhealthy, and a foundation is too often laid for fatal indulgence in liquor." Sir Anthony Carlisle says, "The employment of fermented liquors by nurses is fraught with mischief, and I suspect it to be a common occasion of water in the brain in the infant, as that is an inflammatory disease in its commencement." Mr. Higginbottom, surgeon, in an excellent little tract, entitled "Mothers, Doctors, and Nurses," observes that, "The dictates of nature—the evidence of authors—the practice and the experience of hundreds, all combine in showing the great folly of the artificial forcing system of suckling children by the aid of intoxicating drinks. . . . I speak from the experience of many years, and have had fearful cases to prove my assertion. . . . Many of the children, whose mothers suckle by the aid of intoxicating drinks, die in infancy from diseases of the head, convulsions, water in the brain, and inflammation of the lungs. . . . There are

now many ladies who have shown that they possess both sufficient physical and moral strength to adopt the abstinent plans of suckling, without such artificial and dangerous helps, and they have been rewarded for it." Mr. H. recommends plain food, and for drink, water or milk, with barley water. Abundance of outdoor exercise is recommended; but you must be careful not to hurry yourself with long walks, or with violent exertion of any kind, as it will heat your milk, and cause it to disagree with the babe.

You must be equally guarded as to the state of your mind. If you yield to irritability or fretfulness, or allow yourself to be agitated with anxiety or fear, your child must feel the painful effects. If you find that you are losing your self-command, retire to your closet, whatever you may neglect for the time, and there seek, by the exercise of reason and the influence of devotion, that calmness and serenity so conducive to your own happiness as well as to the comfort of your nursling. We have often found singing to be an excellent remedy for irritability; if the words be sacred and the tune cheerful or plaintive, according to the state of the feelings, peace and harmony gene-

rally succeed. Could we, in such circumstances, abstract our thoughts from objects that distress us, and fix them on the cheering truths of the gospel, we should find that our difficulties and trials would speedily vanish.

When you commence weaning, let your infant have food only twice a-day, and in small quantities ; gradually increase the frequency of feeding and decrease the frequency of suckling till the babe is entirely weaned. . No greater cruelty can be practised than *suddenly* weaning an infant ; it is injurious both to its health and temper. If the mother feels much who has lost *one* of her comforts, what must the dear babe suffer who has lost *all* ?

Happy the mother who *can* suckle her infant ; she who has not the power to do so is deprived of one of the greatest of maternal pleasures, while her toils and anxieties are more than doubled. Should you be compelled by stern necessity to resign the pleasure and duty of nourishing your own babe, a wet-nurse ought, if possible, to be found ; but great care should be taken to choose one whose constitution, as well as present health, is good. Be determined, whatever be the result, not to choose for your precious babe a nurse from

"the fallen:" you know not what physical or moral evils you may entail on your offspring by such a choice.* Should a wet-nurse not be obtained, the milk of an ass is to be preferred to every other species of aliment. If the ass could be brought to the door five or six times a-day, and a sufficient quantity drawn and presented to the babe through a glass bottle, it would suffer much less than most infants who are deprived of the breast. But how many mothers are there to whom neither of these plans is practicable! In this case cream diluted with four or five parts of water, will not so easily curdle as milk, and will be more proper, until the babe is a few weeks old; after this, oatmeal or biscuit gruel may be made with equal proportions of new milk and water; as the infant increases in strength and in age, its food may be gradually made more substantial. In whatever form milk is given, it should always be through a nursing-bottle. Glass is preferable to earthenware, as you immediately perceive whether it be quite clean. The neck

* See a valuable Tractate on this subject, entitled "THE PRACTICE OF HIRING WET-NURSES, especially those from the 'fallen,' considered as it affects Public Health and Public Morals." London: John Churchill.


of the bottle should be covered with a prepared cow's teat; this should be taken off every night and morning, and after being washed in cold water, it should be put for half an hour into a little magnesia and water, which will entirely destroy any acidity that may remain: the bottle too should be occasionally rinsed out with magnesia and water; indeed, it is impossible to use too much caution in keeping every vessel connected with an infant's food *quite sweet*.

Unless you have some one in the nursery on whom you can rely as on yourself, never neglect the personal superintendence of the preparation of your infant's food; with all your care, some variation of sweetness or of warmth can scarcely be avoided, and that variation will always be perceived by the babe, whose delicate stomach and bowels will be deranged by it. Food should not be given too quickly to an infant; when it has taken a little, let it rest a minute or two, and then give it a little more; by this means it will be enabled to expel the wind from its stomach, which would otherwise prevent its taking sufficient food to satisfy its hunger.

It is too common for mothers and nurses to

attribute the cries of children to the want of food, when they proceed from other causes. Always notice the time of feeding your babe, and if it should cry within an hour or two from that time, rely upon it hunger is not the cause, that is, if you were careful to feed it properly. Examine whether it be dry and warm, soothe it gently, and rub its feet and legs with your warm hand ; if this does not quiet it, examine whether there be any tightness of dress or any pin to annoy it. These means will generally hush its cries, without increasing its troubles by loading the stomach with food which it does not need, and which it is unable to digest. You must not, however, be distressed at every little cry of your dear babe ; for crying is often an effort of nature to exercise the lungs, which certainly require exercise as much as the other organs of the body ; it is, too, very frequently the best remedy that can be found for the disorders that cause it. For instance, if an infant be troubled with flatulence, the exertion of crying will remove the wind, and give relief ; if it be cold, crying will cause a rush of blood to the surface of the body, and will restore a warm and healthy action to the skin.


Again, let us earnestly recommend gentle out-door exercise, as essential to the health both of mother and babe. Those mothers who have strength to carry out their own infants, but who cannot command the attendance of a nurse, are most awfully responsible if they neglect this duty from a fear of the world's observation. This remark applies more particularly to those who live in towns, where the taking out of children is made sadly too much of a parade; in the country we apprehend no such danger. In cold seasons the removal of children into the open air should not be precipitated. It is better to be content with habituating them to those variations of temperature which different rooms in the same house will safely supply. They should not at first be carried into the cooler room, except when they are rather warm, and then only for a short time. The true principle is *gradually* to inure the habit to cold. Till hardness has been acquired, and perhaps even after, sudden variations of temperature can scarcely fail to be attended with injurious effects on the bodily system. This is the chief cause of colds and catarrh. The inflammatory species of catarrh are not simply owing to cold, but arise from



the concurrent or successive action of cold and heat, or of stimuli equivalent to heat.

The clothing of infants must depend on various circumstances, such as their state of health, the season of the year, and the hardihood or delicacy of the mother. It must be such as to keep them warm, without oppressing them with heat. Much has been said on the subject of leaving the heads of infants entirely uncovered; our opinion is, that great caution is required on this point, and that the head needs to be carefully preserved from contact with cold air: a thin cambric or lace cap will, after the first month, be a sufficient covering for the head, except when exposed to currents or changes of temperature, which is sometimes unavoidable in going from one room to another.

The feet of infants must be kept warm, or pain in the bowels will be the consequence; woollen socks should be worn as soon as the little creature begins to be moved about, particularly when its clothes are shortened. We cannot too strongly recommend the use of a flannel napkin over the diaper for very young babes, when they are carried out. The chest, too, should be guarded with flannel, especially




if there be any constitutional or hereditary predisposition to inflammation.

Neither child nor mother should ever sit in a current of air ; and the more effectually to guard against this evil, as large and as airy a room as possible should be chosen for the nursery. Care should be taken that the room be not too warm ; about 55 or 60 deg. will be quite sufficient, when both are in good health.

The exercise of infants should at first be very gentle, on account of their extreme susceptibility to cold. As they grow stronger and become more hardened, a greater degree of exercise may be used with advantage, as it will assist in preserving the internal heat of the body, which is a much better preservative from chill than the application of external heat, By the time a child is ten or twelve weeks old. it will do him much good to exercise the extremities. Teach him to clap his little hands, and to spring upon his feet while you support his weight.

The more an infant is allowed to nurse itself the better, provided it be not left alone, nor in any respect neglected. It is quite consonant with reason to suppose that a babe can be more at its ease on a bed or soft mattress



than on the knee of the nurse. While in the arms, if it wish to stretch out its little limbs or turn its head, it is not at liberty; its movements must be regulated by the will of the nurse, who is necessarily ignorant of the babe's feelings and desires. If the mother or nurse sit near the infant while it is lying at its ease, she will immediately perceive by its restlessness when it needs attention, and its wants should be immediately supplied. As the babe grows older, and requires to be talked to, it may be laid in a cradle or basket near the nurse, who may amuse it, when needful, quite as well as if she had it on her lap.

There are few nurses who are not obliged to attend to some little matters besides the babe, and it cannot be very agreeable to the little thing to be tucked under the arm and carried across the room, to suit the convenience of the nurse, on every trifling occasion. Let us not forget that children have feelings, though they cannot express them, except by crying.

When the strength and activity of the infant increase, it may be laid on a sofa to exercise its limbs: after its dress is shortened, and it has become less susceptible to cold, it may

be allowed to roll freely on the carpet, care being taken to lay it with the face downwards. There is no method by which a child can so fully exercise all his limbs as this, nor can any more effectual means be adopted of preventing weakness and deformity of the spine. It is also a great relief to the mother or nurse, who, though she cannot leave her charge, may usefully employ her hands while the child is safely nursing himself. The carpet should be carefully examined before a babe is laid on it, lest pins, needles, or anything injurious, or which would be improper for it to put into its mouth, should be lying about. Accidents have sometimes occurred from want of care in this respect.

You may rest assured that a child nursed in the way recommended above, will sooner possess the use of its powers both of body and mind, than the nursling who is constantly in the arms, and who feels entirely dependent upon others for every movement.


By the time the infant is three or four months old, he should have little things put into his hands, in order that he may cultivate the sense of feeling. As he will instinctively carry whatever is given him to his mouth, no-

thing that is *painted* should be allowed. A ring of India-rubber is perhaps the best thing that can be given, as it will yield to the pressure of the gums, and assist dentition. A smooth soft crust of bread is nice for that purpose, but it requires care, lest crumbs or larger pieces should get into the throat. A few large bone buttons, or empty cotton-spoles, firmly attached to a strong tape, are toys that will prove at once safe and amusing.

When an object attracts the attention of a child, and it looks aside towards it, the nurse should immediately turn the child's face direct to the object, in order to prevent a habit which might lead to obliquity of vision.

You must remember that children are soon weary of any amusement, however eagerly they may have desired it ; you will, therefore, do well to watch the first symptoms of fatigue or fretfulness they may evince, and change their toy or their position. This will prevent their crying so frequently, and thereby forming a very distressing and injurious habit. Children who know by experience that their wants will be attended to without crying, will use a variety of little efforts to attract attention before they have recourse to it.

An infant will often be fretful without your being able to discover the cause, but doubtless he has some uncomfortable feelings that distress him. A change of room, if he cannot be taken out of doors, or sometimes a change of nurse, will relieve him; above all, a cheerful encouraging smile on the nurse's countenance will be indispensable: a child can never be scolded or frowned into a good humour. A valuable writer on Christian education observes, "I may be pronounced fanciful, but I certainly think it would be of importance to keep sour and ill-humoured faces out of the nursery, even though such faces were not commonly accompanied by corresponding conduct. I am persuaded that I have seen a very bad effect produced by a face of this kind on the countenance and mind of an infant. Is it not reasonable to suppose, that if an infant sympathizes with a smile, it may also sympathize with a scowl, and catch somewhat of the inward disposition which distorts the features of the nurse?" If an infant will thus reflect the feelings by which it is regarded, how great must be the advantage of personal maternal care. In whose countenance can there beam so much benignity and kindness as in that of a tender and affectionate mother?



Another simple method of soothing a babe is to sponge the hands and face with cold water, and gently to wipe them. Brushing the hair, too, if children have no dislike to it, tends to quiet them. Let those who doubt the efficacy of these means, try them on themselves when they are fatigued and anxious. Gently tossing an infant in the arms, and slightly tickling it, may be tried; but it should never be thrown into convulsive fits of laughter, nor should it be tossed violently.

Newly-born infants, if in good health, sleep almost constantly. When they can take a little notice of surrounding objects, they will keep awake two or three hours at once, but they must be allowed to sleep as much as they please during the day, in addition to undisturbed repose in the night: to the latter, indeed, infants cannot be too soon accustomed; and if free from illness and pain they should not, after they are two months old, have the breast more than once during the night; even that indulgence should be denied by the time they are six or seven months old. So much depends on habit in this respect, as in most others, that young mothers cannot be too careful as to their conduct from the first. It

will require much self-command to deny the dear babe what you know it so much desires ; but as both your own health and that of the babe will be benefited by the exertion, you ought to be firm. After your infant is weaned, it ought not to drink in the night, if it can possibly be got to sleep without. To prevent this frequent cause of disturbance, until it is twelve months old, a draught of warm milk may be given at the time the mother retires to rest.

Unless the weather be very severe, it is much better for an infant to sleep in a little cot by the bedside than in its mother's arms, as it is in danger of being over-heated by the warmth of her body ; she may also be annoyed by the fear of overlaying it. Great care, however, should be taken to keep it thoroughly warm, by enveloping it in soft blankets, as infants have less power of generating heat than adults. An infant should always be laid on its side, and, while unable to turn itself over, the side should be regularly changed, to prevent it from growing crooked. The head should be supported by a moderately soft pillow, and carefully screened from all currents of air. If mothers will begin early to accustom an infant


to go to bed awake, much trouble and distress will be prevented. At first it is necessary to sit by the side of the cradle, and to rock it very gently, and if the babe be restless, to sing to it; but this should not be continued long. In a short time it will be merely needful to sit in the room, and, if the babe do not soon settle, gently to hush it, taking care to have the light shaded. The next step will be to withdraw the light altogether, but for some one to remain in the room to prevent the child being frightened, should it not fall asleep immediately. By these means, when it is twelve months old, it may be put to bed awake without any difficulty.

Most children require an hour or two of sleep in the middle of the day, till they are two or three years old, and they may generally be allowed to give up the habit when they please; their own feelings will be a safe guide.

A strong temptation is sometimes felt to administer carminatives, anodynes, and opiates for the purpose of producing quietness, and of relieving the mother or nurse. We must enter our protest against them, except when ordered by a regular practitioner. If we find that much present peace and comfort have been

obtained by the administration of quack medicines, we may be induced to repeat them till the constitution is seriously impaired. Sleep being an operation of nature, cannot be obtained by art without producing the most injurious consequences.

Towards the fourth or fifth month, sometimes earlier, dentition will commence. The first symptom is generally the dribbling from the infant's mouth, which will often continue a long time before the teeth appear. Care should be taken at such a period to keep it dry about the chest, which will be best done by letting it wear a bib made of double linen, which ought to be frequently changed. This is a trying season for mothers, as the fretfulness of the babe makes nursing very difficult. *The more it can be in the fresh air, if weather permit, the more easily it will cut its teeth.* Great care must, however, be taken to protect its eyes from the strong light of the sun, which, during this period of pain, tends powerfully to the increase of that cerebral irritation, which, if it do not already exist, is but too apt to occur. At times the child will be very irritable, feverish, and restless, and it will get no sound sleep. The cry of an infant when teething is very



peculiar, and is easily recognized by an experienced ear. If it drops asleep on the knee, it will start and moan. During this period of restlessness, great relief may be afforded by bathing the legs and feet in tepid water every night.

“While teething, many children will take food whenever it is offered, till they become so completely gorged that they can eat no longer, and they then lie dull, heavy, and stupefied, moaning and starting at intervals, but never thoroughly roused up unless sickness should supervene, and the contents of the stomach should be rejected. Of course this practice of giving food, under the circumstances alluded to, is decidedly to be condemned. If, when a child exhibits these symptoms, the gums are well lanced, the restlessness in general disappears instantly, and he will sink into a calm sleep, from which in a few hours he will wake, refreshed and in health.” So strong is the prejudice of many mothers against the lancing of the gums, that they will allow their children to be convulsed before they will yield to it; they shrink from the infliction of momentary pain, and they fancy that should the gums heal over the teeth, after they have been lanced,

they will become harder than they were at first, and consequently that the teeth will have more difficulty in protruding. Most of the medical practitioners with whom we have conversed on the subject, deny that the gums are hardened by lancing. Dr. Darwall observes, that "there is no fact better ascertained than that parts newly formed are most easily removed by absorption, the process which is employed by nature whenever any portion of the body wastes away. So far, then, from the teeth penetrating with greater difficulty after lancing, the very contrary is the case; the healed part will be more easily absorbed, and the teeth will more readily protrude." We are aware that there are some practitioners of great talent who are very sparing of the lancet in such cases; but it is with the prejudices of mothers we have now to contend, and from our own experience we can give lancing the strongest recommendation.


With the first infant there is more danger of attempting to teach too much than too little, for the mother is often anxious to make her darling into a little prodigy. An infant of six months old may be taught the names of many objects connected with its happiness; and it

will be well to point to its food, for instance, and to repeat the name frequently, so that when it is impatient for its appearance, the promise of it by name may tend to produce quietness. Teach it to point to persons and objects when you repeat the name of them; this will practice its sight, as well as accustom it to the habit of observation. Pieces of unpainted wood may be given to it, which will produce the same effect. It is interesting to watch the knowing looks and grave countenance of an infant while examining any new object; the sight, the feeling, the taste, and, for aught we know, the reasoning powers are all at work; never disturb a child thus occupied; it is exercising the power of attention.

We agree with Miss Edgeworth in thinking that in early childhood obedience is a habit rather than a virtue, and we would be understood to speak of it now merely as a habit. An infant will naturally seize hold of anything that attracts its notice, and it must be taught to yield up what would be injurious—even an infant must learn obedience. In order to facilitate the acquisition, never allow anything to be taken from it without immediately supplying the place with some other attractive object; but

as prevention is better than cure, you must avoid placing within its reach anything that it ought not to have. When obliged to compel it to resign anything, a kind yet determined expression of countenance, a gentle yet firm tone of voice should be used; it is not well to resort to coaxing. We would never thwart an infant unnecessarily, but when it must be opposed, it should be done effectually; when upwards of six months old, it ought never to come off victorious—its obstinacy will be strengthened by conquest. Try to make compliance with your wishes pleasant to its feelings, by often requiring it to do what you know will give pleasure; as much as possible, avoid commanding what is disagreeable, and gently lead and *assist* it to obey.

In a widely-circulated work, “On the Mental Illumination and Moral Improvement of Mankind,” by Dr. Dick, we have the following quotation from Witherspoon’s letters on Education. “As soon as they begin to show their inclination by desire or aversion, let single instances be chosen now and then, not too frequently, to contradict them. For instance, if a child shows a desire to have anything in his hand that he sees, or has anything in his hand



with which he is delighted, let the parent take it from him, and when he does so, let no consideration whatever make him return it at that time. Then at a considerable interval, perhaps a whole day is little enough, let the same thing be repeated. In the meantime it must be carefully observed, that no attempt should be made to contradict the child in the intervals. Not the least appearance of opposition, if possible, should be found between the will of the parent and that of the child, except in those chosen cases when the parent must always prevail. Neither mother nor nurse should ever presume to condole with the child, or show any signs of displeasure at his being crossed, but, on the contrary, give every mark of approbation. This experiment frequently repeated, will, in a little time, so perfectly habituate the child to yield to the parent whenever he interferes, that he will make no opposition. I can assure you from experience, having literally practised this method myself, that I never had a child of twelve months old but would suffer me to take anything from him or her without the least mark of anger or dissatisfaction, while they would not suffer any other person to do so without the bitterest complaints."

Had we met with the preceding extract in a work of inferior merit, we should not have thought it necessary to notice it, but should have trusted to the common good sense of parents to reject the proposed plan with the indignation it so justly merits. The authority of Dr. Dick is, however, too great to warrant the extract being passed over in silence. It is with great reluctance that we presume to condemn anything which *he* approves, but as a mother we must enter our protest against any pain, physical or mental, being *unnecessarily* inflicted on the helpless objects of parental care. Dr. Witherspoon advises that the moment of the infant's highest happiness should be chosen to inflict the greatest mental pain which it is capable of enduring—that the object which imparts this happiness should be taken from it, not because it is injurious or improper in itself, but with a view to some ulterior benefit which the child is to derive from the pain thus unfeelingly inflicted. To state this benefit in his own words, “I never had a child of twelve months old, but would suffer me to take anything from him or her without the least mark of anger or dissatisfaction; *while they would not suffer any other person to do so without the bitterest com-*

plaints." Now, could we admit that this unre-sisting submission to the caprice of one parent were morally beneficial to the child, would it counterbalance the evil of "the bitter complaints" which it uttered when "any other person" opposed its wishes, however unreasonable those wishes might be?—Certainly not. I allow that a child must often be thwarted before it is capable of comprehending its parents' motives for withholding or withdrawing the desired object; but in such cases, where the infliction of pain is unavoidable, every effort should immediately be made to attract its attention to some other pleasing object, and the parent should endeavour to convince it, by that language of the countenance which an infant so early understands, that the wished-for object is withheld because the possession of it would be wrong or dangerous.

There is another error in Dr. W.'s system which cannot but strike every considerate mother. "In the meantime it should be carefully observed that no attempt should be made to contradict the child in the intervals. Not the least appearance of opposition should, if possible, be found between the will of the

parent and that of the child, except in those chosen cases when the parent must always prevail." So, in order to secure the passive obedience of the child to the caprice of the parent *once a day*, it must be permitted to contract any and every kind of bad habits during the interval! In order that the child may yield implicitly to *one*, it must be allowed to rebel against every other! This will never do. A child should be trained to obey all who are placed over it, and, in order to effect this, it should never be contradicted needlessly, nor yielded to injudiciously. The candid acknowledgment of Dr. W., that while the child would yield unresistingly to him, it would yield to no one else, is the severest censure on his system that could have been penned. What benefit has the poor babe derived from the daily torture which has, for so many months, been inflicted upon it? None whatever. Its temper is still unsubdued; it will not suffer any check, however necessary, without evincing its disobedience and displeasure "by the bitterest complaints."

Let us advise, let us earnestly entreat parents to reflect before they adopt a plan so evidently calculated to diminish the hap-

piness and embitter the temper of their children.

To facilitate the power of speech, it is well to repeat simple syllables ending with a vowel, as mam-ma, pa-pa, ta-ta, to which definite meanings may be attached ; and we ought utterly to banish from the nursery that unintelligible and nonsensical jargon with which infants are so often stunned.

Cleanliness is so essential to the health and comfort of children, that we should not be excusable were we to omit the mention of it. Young infants should not be washed in cold water, but they may be gradually inured to its application, when they are four or five months old. The most important point in washing an infant is, to take care that the seams—those lines where the skin is reflected on another surface—as, between the fingers, backs of the ears, arm-pits, doubling of the joints, etc., are made clean. It is in these situations we find troublesome and even dangerous excoriations, and when they happen, it is almost always from want of cleanliness. It is not the mere general daily washing with soap and water that will suffice, nor plunging the infant into the bath ; each crease of the skin must be

carefully sponged, and in those parts peculiarly exposed to the contact of excrementitious matters, the sponge and warm water are to be used every time the diaper is changed. Most of these remarks are applicable to children till they are two or three years old, by which time the skin is stronger and better able to bear friction; but at no age is want of strict cleanliness allowable. We do not mean that a child should be always clean; this, if allowed the free exercise of its limbs, is impossible; but once a-day it should be well washed. After the first six months, it is a convenient practice to wash children at night. They should be washed thoroughly clean with cold water and white soap, applied by means of a sponge or piece of flannel, and when wiped, let them be well rubbed, especially on the spine and joints, with the warm hand, or with a flesh-brush, taking great care that the feet are quite warm before they are put to bed. Washing at night tends to keep the night-clothes and bed-linen clean, and saves time and inconvenience in the morning. When an infant first rises, it may not be possible, at times, to wash it immediately, and thus it is either entirely neglected, or is in danger of taking cold from waiting

undressed. Where a morning bath is used, there is of course no need to do more in the evening than to wash those parts of the body that are dirty.

We must take into consideration not only the physical, but the moral influence of cleanliness. Among the poor especially, it is generally found a correct test; the most indolent and vicious are the least cleanly. If parents were aware how much the mental as well as the physical vigour of the adult depend upon the ablutions of the child, they would be less sparing of expense and trouble, than they too frequently are, in obtaining for them the free use and application of what is so freely bestowed on man, CLEAN WATER.


A regular change of linen, night and morning, is calculated to keep the pores of the skin open, and contributes to strengthen the system. An infant, after the first few weeks, during which the change might fatigue it too much, should never be allowed to sleep in any part of the dress which it wears in the day. As soon as its habits are so formed that it does not need to wear flannel under the night-gown, it should be discarded; calico is decidedly preferable if the babe be in health. If an infant sleep alone,

and is inclined to toss off the clothes, it should wear a long flannel gown over the calico one, especially if the weather be severe. This will preserve the infant from cold, and the mother from that watchful anxiety which so often disturbs her repose.

Let us advise you never to urge an infant to use its feet; if it be healthy, it will soon evince its desire for the exercise, by trying to slip off the nurse's knee. At first it must be supported, and not be allowed to feel its own weight; as it grows stronger, it may support itself, but should always be taken up when it gives indications of fatigue. Many mothers are very anxious that their children should run early, that is, by nine or ten months old; but until an infant is a year old, it is seldom, perhaps never, strong enough to walk, or wise enough to take the least care of itself; by getting it to walk too early, a nurse's care and fatigue are greatly increased, without the infant being benefited: indeed deformity of the feet and other serious evils frequently result from this highly injudicious practice. No excuse can be made for idle nurses, who, to save themselves the trouble of stooping, will tie a ribbon round the infant's waist to hold it by,

or who will support it by the dress behind, during its first attempts at walking; either method produces so much compression of the chest as to be very injurious to the health. Holding it by the armpits is not advisable; it tends to give an undue elevation to the shoulders. The best plan is, to place a hand on each side of the waist, and thus to guide its tottering steps. When it is able to walk by holding one hand, you should change the hand regularly, or the muscles of one arm, by being more used, will become stronger than those of the other. Should the child slip, and you be unable to save it except by retaining hold of its arm, let it fall gently to the ground; a gentle, or even a heavy fall, may be far less hurtful than a twisting of the arm, by which a joint may be dislocated. When your infant can walk, it should be allowed to exercise itself freely, but must be carefully guarded against accidents, which might make it timid and doubtful of its own powers.

As soon as a child can walk it is exposed to that great danger—FIRE. It is truly distressing to read the numerous instances which the public prints record of children destroyed by fire. The best preservative is a moveable



wire guard, which can be fixed to the grate of any room in which children are allowed to play. No confidence ought to be felt from their being left with older children, for this is seldom any security. Another precaution is, to make children's pinafores closed behind; for we generally hear of the pinafore having taken fire; frocks of unflammable materials, in winter, cannot be too strongly recommended on this account. If a child have an irresistible inclination to play with fire, he ought to be made to feel its power; let the finger be once pressed on the hot bar, so as to raise a small blister, and he will not be likely to repeat his dangerous amusement. It will cost some sacrifice of parental feeling to do this; but it will cost more to see your darling wrapt in flames. But, notwithstanding every precaution, a child's clothes may take fire, and should such an alarm be given, its life will probably depend on your presence of mind. As flame has a natural tendency to rise upwards, you should lay the child on the floor as quickly as possible, and smother the flames instantly with something that will not easily ignite. A room in which a child is accustomed to play should always be furnished with a hearth-rug,


a piece of carpet, a blanket, or a large cloth, ready to be plunged in water, which will quickly extinguish the flames. Should you be present when the fire is perceived, you may smother it with your own dress, if it be not inflammable ; but great caution should be used, as it would sadly increase the confusion and alarm, and lessen the chances of the child's escape, were your clothes to be set on fire.

While constant, self-denying watchfulness is the imperative duty of the mother, she must not trust to this alone : she must commit her offspring to the care of Him who never sleepeth ; whose hand is ever ready to protect the helpless ones ; and whose power alone can preserve them from the innumerable dangers by which they are hourly surrounded.

CHAPTER IV.

MISCELLANEOUS OBSERVATIONS ON THE TRAINING OF CHILDREN FROM TWENTY MONTHS OLD.

IN the last chapter we accompanied our nursery protégé from his birth to his eighteenth or twentieth month, when a mother naturally expects to be in some measure relieved from the fatigue of nursing. Perhaps another little one is expected, and you feel unable to exert yourself, as you have formerly done, for the gratification of your child: or you may already have clasped a second treasure to your bosom, and feel the constant activity of your first to be trying to your strength, your nerves, and your temper. In nursery phraseology, "the little creature is always in mischief." Be thankful that he is inclined to be, in what is called mischief, or, in other words, that he is healthy and active. A mother, who had a numerous



family, in the bringing up of which she had little help, and, of course, much fatigue, had one girl, however, who was very quiet and good; she seldom cried, and would lie still and doze whenever her mother wanted to be at liberty. The poor child caused scarcely any trouble, but she grew up decidedly imbecile in mind, and quite unable to earn her own livelihood. To use the mother's own words, she "never wished for another quiet child." A healthy child, especially if he possess tolerable intellectual powers, will be constantly occupied with something, and if you do not find him employment he will find it for himself; and such as will not always be in accordance with his mother's taste. There are few things more difficult than to find a sufficiency of healthy and safe occupation for children when in the house. To do it involves much self-sacrifice on the part of the nurse or mother, but the reward is sure, though distant.

The best plan is, to keep articles that must not be touched out of the child's reach as much as possible, and to provide him with playthings that he cannot injure. Never give him anything for his own that he can pull in pieces—unless, indeed, you make up your mind to al-

low him to do with it what he pleases; it either sours the child's temper to be continually thwarted, or it tries your own to see valuable things destroyed. Children should have but few playthings, and those should be strong and useful. A box of wooden bricks, a wooden hammer, a set of nine-pins, and a soft ball, are all good in-door playthings for a young child. If he can have a little garden, a small wooden spade, rake, barrow, cart, and a hoop, will afford ample variety for out-door amusement. If a little girl be one of the party, a doll and a skipping-rope may be added, and you will have a complete juvenile equipment. But we must add to the list a number of pieces of unpainted wood, square, oblong, triangular, round, and circular. Teach him to pile them up, and then knock them down; the noise will produce a merry laugh, and not only amuse the older one, but the babe also, who will soon begin to notice the little face that always greets him with a smile of affection.

We have often been delighted to see the ingenuity of children in finding themselves employment. Put them into a room ever so neatly arranged, and how soon will they litter it all over! This does not proceed from any

dislike to neatness, but from a want of something to do. If you will say, "Come and help me to put all things straight," there will be as much exertion as you could desire to help you; and you will be well repaid for the self-command that enabled you to forbear scolding, by seeing the animated countenance of your child whilst tugging at a load almost as big as himself. Endeavour to impress upon your mind that he is not mischievous, but active, and that you ought to rejoice, rather than to repine, at those proofs of his activity which so much annoy you; and thus you will be enabled to smile away many a gathering frown, and to suppress many a deep-drawn sigh.

When a child is weary of one employment or amusement, set him something else to do. Ask him to carry his playthings to a certain chair, or table, or to bring you a book, a buffet, or anything he can carry, whether you want it, or not. When he has done anything for you, say "there is a useful little boy," or "girl;" or apply the epithet to his name, as "useful Frederick." You will be surprised what delight a child evinces in being called useful; he will try to find something "useful" to do—perhaps seriously to your annoyance, but still

he must be praised for the motive; and you must endeavour to inform his judgment as to those acts that are useful, and those that are troublesome. We have known an active child kept still during the whole time his baby sister was washed and dressed, by being requested to help his mother. He has held the soap-box, or rubbed his little sister's feet and hands, or reached each article of dress off the chair on which they were arranged—much to his own and his mother's delight. These may seem trifling observations, *but they have an important bearing on the happiness of the child.* A mother, unaccustomed to observation and self-government, might be induced to scold or to strike her little one, when he teased her, and thus increase her own troubles, and make him fretful and unhappy.

You must not let the babe, should you have one, so entirely occupy your attention as to cause the older child to feel himself neglected, which he is very apt to do when he remains unnoticed for a length of time. There is a danger of his becoming jealous of the infant, and of his thus imbibing a dislike to one whom he ought to love with tenderness. Some nurses are so foolish—we might almost say, wicked—

as to strive to implant jealous feelings in the mind of the older child, by telling him that "mamma loves baby now;" that "baby is mamma's darling," or, that "he must not trouble her, she is engaged with baby." A mother should assiduously endeavour to prevent the existence of those feelings which this abominable conduct has a tendency to excite. Let your child see that he is still the object of your affection, and that you are still anxious to promote his happiness. When you can for a few moments take him on your lap, and press his little head against that bosom from which he was so lately nourished, tell him how dearly you still love him, and that it is because poor little baby cannot do anything for itself that it is so much nursed; say, that when baby is older it will play on the floor with him, and love him very dearly. Little ways like these will prevent a child feeling depressed or angry on seeing another occupy that attention which was so lately all his own. Above all, when he lisps his infant prayer, teach him to implore the blessing of God on his little brother or sister.

Until children have cut all their teeth, and even after that important and painful process is completed, they frequently feel poorly, with-

out being able to describe their feelings. You may, by constant observation, detect many of the symptoms of infantile disease; but children have many bodily and mental trials which they cannot explain to any one. The flushed cheek is not always a symptom of anger, nor the tearful eye the result of forgetfulness; nor is the sullen look always an expression of obstinacy, nor the lagging walk a sign of idleness. These symptoms, therefore, must not be disregarded; you should endeavour to ascertain their cause, and speedily remove it. If it be the result of ill-temper, a mother's tender caress is generally a sufficient preventive of a serious fit of naughtiness, which would otherwise require correction; and as it is most desirable to prevent the formation of a habit of fretting, it is worth while for a mother to leave any engagement that is not imperative, to ward off the approaching storm.

The plan which some nurses and mothers adopt, of working on the feelings of children, is seriously to be deprecated, as alike injurious and impolitic. Children who are treated with proper kindness are sure to feel a great affection for their parents and nurses, and to evince a real sympathy with their joys and sorrows.

Even an infant will crow and smile with delight if it witness a more than ordinary degree of pleasing animation in the mother's countenance. And what mother has not felt the soothing power of infant sympathy, when her child has raised the corner of its little pinafore to wipe the tear-drops from her cheek? Is it not, then, unjust, unkind, needlessly to work upon these feelings, either for the purpose of displaying your power, or of commanding the child's obedience? We have seen a nurse cover her face and pretend to weep, when an infant has refused to quit its mother in order to come to her; and the poor babe, thinking her in great trouble, has sobbed with grief, and held out its little arms to comfort her. We have seen another turn away in feigned anger, and offer to leave the babe, till its cries have brought her back; this has been done, partly to gain the nurse's object with the child, and partly to exhibit its affection for her. These are too strong stimulants to apply to the feelings of children, and are sure to produce a reaction; the little sufferers will soon become either so sensitive as to injure their health, or they will be alike indifferent either to the grief or displeasure of all around them. Besides,

they will soon discover the duplicity which has been practised upon them, and, like every other species of falsehood, it will cause the practisers to be disbelieved, even when they speak or act the truth.

But working on the affections is a small evil, compared with that of working on the fears of children. We have before condemned the plan of speaking to infants in a loud or angry tone, which may silence or subdue them, but it is the silence and subjugation of fear. Ill-informed and thoughtless nurses will often work most seriously on the imaginations of children, in order to obtain their obedience. They threaten to put them in the cellar, or in the closet, or to call the old man or the sweep to fetch them, or, most commonly, to put them in the dark. A child so worked upon has been known to scream with terror, if led to a door opening into a dark passage, even when accompanied by his mother, who was gently endeavouring to dispel his alarm. When she took him in her arms, and with a candle showed him that there was nothing to hurt him, he seemed a little re-assured, but clung to her with convulsive energy when she took him into the passage without a candle.

The passion of fear seems to be implanted in the human mind for the purpose of self-preservation, and a child devoid of fear would be exposed to innumerable evils, from ignorance of the nature and properties of the objects with which he is surrounded. But let not the mother or the nurse attempt to govern by the influence of terror ; in proportion as this passion is made the engine of domestic tyranny, shall we find it produce, not merely a fretful and timid child, but, in after years, the man will find that he is not able entirely to emancipate himself from its thralldom.

A gentleman on reading the preceding observations, told us that we could not lay too much stress on the subject ; for he was, and ever should be, a sufferer from being governed by terror in childhood. He said, that even then he could not enter a dark room without a shudder, and always avoided, as far as possible, subjecting himself to the fearful influence it exerted over him. He was then a father—need we say that he carefully preserved his own children from treatment so calculated to produce mental imbecility through life.

Should the mother find that, notwithstanding all her watchfulness, her children evince

great timidity, when old enough to be reasoned with, she should point out to them the folly of indulging in groundless fears. Let her take them into a room with a light, and show them that it contains nothing to hurt them. Then let her take one of them into the same room without light, speaking cheerfully and encouragingly to him : after this she will probably find little difficulty in inducing them one after another to fetch some article out of the dark room, while she stands in the passage. By simple means like these, much may be done to remove needless fear ; but the surest remedy is to impress fully on the youthful minds of her children, that they are under the watchful care of their Heavenly Father ; that His eye never sleeps, and that His hand is always stretched out to preserve them.

So many instances are on record of the awful consequences of children and servants frightening each other for amusement, that a hint will be sufficient to induce thoughtful parents positively to prohibit what is so replete with danger both to reason and to life.

CHAPTER V.

ON THE DRESS, SLEEP, AND FOOD OF YOUNG CHILDREN.

IN addition to the directions given on the physical training of children in Chapter III., we would advise you to let them have the free use of their limbs, by dressing them in clothes which fit them comfortably, but which do not press with any degree of tightness on any part of their bodies. Let the clothing be sufficiently warm to suit the state of the weather and the constitution of the child, but do not oppress him with too great a load. The shoes should be comfortably large, or deformity of the feet and awkward habits of walking will be the consequence. A child's feet, when it first walks, grow so fast, that if shoes fit exactly when bought, they cannot be worn more than a month with safety. It is best to buy

them rather too large, and always to have two pairs to change with, to prevent the necessity of drying them too quickly. With respect to the use of socks, we scarcely know what to advise ; you must be guided by the constitution of the child, and your own circumstances and taste. There are children who have never worn socks, except whilst very young, when carried out, and yet their feet are generally warm ; they wear boots in winter, lined with flannel, and having a cork sole inside. It certainly saves much trouble for them to go without socks, and where they are accustomed to it from infancy it is a safe practice : but whatever they wear, care must be taken that the feet are kept warm and dry. In cold weather it will be needful to examine them frequently, to ascertain this important point.

As to the comparative value of flannel or of cotton tissues worn next the skin, the opinion of medical practitioners may vary ; but experience seems to sanction the latter, as the application of cotton clothing is almost universal. "It is the kind of cloth that should be worn next the skin in almost all climes, at all seasons, and by all ages and sexes. For children, in whom the functions of the skin are

particularly active, cotton cloth is the only suitable tissue that can be worn in immediate contact with it: almost the same might be said of the adult age; but in the latter periods of life, flannel is mostly a great comfort. In the use of *woollen inner* garments, Hygienists have been far too indiscriminate in their recommendations. But as one of the chief advantages of a flannel shirt consists in the stimulation its roughness is capable of imparting to the skin—a quality so potent, that, by resorting to it, we may be able to avert some serious malady—it is clear that it cannot be the part of wisdom unnecessarily and indiscriminately to apply flannel to the tender cutaneous surface, and thus, by habitual contact to rob this surface of its sensibility to the asperities of a woollen garment. Indeed, it is almost probable that the heightened sensibility to cold acquired by the too indiscriminate use of flannel, is a chief source of the attacks of rheumatism, catarrh, and other maladies that are so prevalent amongst us. Instead, therefore, of allowing a flannel shirt where there is no particular need for one, but merely as a matter of course, especially to children, who very rarely indeed require such a powerful

stimulant to be applied to their sensitive skins, it would be much better to throw an additional woollen garment over the shoulders to be worn for a time, and put off when the cold is passed, or we enter the house again."

There is one great evil in the dress of children, especially girls, against which you must be particularly guarded; we mean, those enemies of female elegance, comfort, and health, modern stays. The prejudice in favour of them was formerly very strong, even for girls of three and four years old; but the custom is, we hope, nearly abolished. We have a host of celebrated medical writers on our side, from one of whom we insert an extract:—

"But the evils and wretchedness occasioned by tight lacing are not arrested by its effects on the *respiration*. The *circulatory* system suffers greatly from the want of room experienced by the heart in its operations; but, probably the *digestive organs* bear the heaviest burden of the ills. The stomach, liver, and other most important organs of this system experience a direct compression, a compression that has been known, indeed, to leave indelible and distinct traces on the liver after death. The *nervous system* is a material sufferer, both

in the pain felt in the immediate seat of the compression, and in other parts, as in the head, etc.

“As tight stays are usually worn previously to the full growth of the body, we are justified in ascribing to them a more potent influence. Indeed the natural consequence of their employment must be to prevent the full development of the portion of the frame they encompass, and of all the precious organs it contains.

“When ladies have been habituated for ages to rely on an artificial prop to maintain an erect posture, thus superseding the use of the organs God has given them for this end; and when this method of art has been applied, even in tender childhood, to give figure and support to the bust, it may be difficult to convince them that, if wholly untutored by art, it is perfectly able to uphold itself. Yet one of the clearest and most unequivocal principles ascertained on the physiology of motion is, that the surest and only certain way of imparting strength to the muscles and bones, and energy and gracefulness to their motions, is to leave them, unaided, to bear the whole weight and force of their own efforts; and that the

immediate consequence of all assistance of this kind is to render them unequal to the exercise of their functions.

“If, therefore, both beauty and a good carriage are most surely destroyed by the very means which ignorance has relied upon for their perfection, what is the proper *remedial course to be adopted*? Strictly, in those who have already, as it were, rendered themselves cripples, gradually to relax their ‘lacings,’ and to banish the steel and whalebone, which prove accelerators to the disease and death, which securely lurk behind them; and in those pliant shoots not yet encased in this poisoned armour, to dispense with every instrument and degree of compression that is not indispensable to avoid a looseness of attire about the lower portion of the bust. These recommendations are simple and easily complied with, and the result of their observance will be a large measure of comfort and true enjoyment, as well as the insurance of what have somewhat libellously been represented as the prime objects of female desire, beauty and a good carriage.”


Experience proves that the most delicate girls may grow up perfectly upright and easy

in their carriage, without being allowed any bone or stiffening whatever in their stays; it is not till the figure is fairly developed that any support can be required. Loose bodices, made of double jean, which button before, with the shoulder-straps and the straps to which the button-holes are attached made of elastic cloth, are the only allowable supports to the female figure; and even these are not necessary until a girl is upwards of six years old. Until that time, the binding commonly worn on children's petticoats is quite sufficient. But it will be of little use to make children go without stays, if the bands of their frocks are to be so tight round the waist as to render breathing a difficulty, and romping an impossibility, without producing a rent in the garment.

With respect to drawers for girls there are persons who have a strong objection to them, but custom seems to speak in their favour, for mothers in nearly all classes of society countenance the use of them. They certainly look very neat and delicate for young girls, and allow their dresses to be so short as not to incommode them in taking exercise. If worn they should be as wide and airy as petticoats, except about the ancles, and should be frequently changed.

Though the tight-buttoned clothes of very young boys are now out of fashion, we cannot be sure how long they will continue to be so; and we would just observe, that several medical writers, whose opinions we have read on the subject, strongly affirm that they are both physically and morally injurious. The trowsers of young boys should be made as wide as the drawers of girls, and be suspended from the shoulders by a binding; a loose frock should be worn over them, with a broad band round the loins.

One most effectual method of promoting the health of children, is to allow them a sufficiency of "nature's sweet restorer, balmy sleep." Till they are six or seven years old, they daily require from ten to twelve hours' sleep, particularly if they have ample out-door exercise; as they grow older the quantity may be gradually diminished. Children ought to rise early, say by six in summer, and by seven or half-past seven in winter; consequently, they ought to go to bed, when young, by six or seven o'clock; when they require less sleep, they may sit up longer with safety; but there are few habits more injurious to children than sitting up to a late hour.




It is not desirable, in general, to awake them out of their sleep, as there is more injury to be apprehended from their sleeping too little than too much; but if it should at any time be needful, it ought to be done very gently and affectionately. If children sleep soundly, they generally awake at the proper time in good humour, and will often rouse their parents from slumber by their cheerful prattle or simple song. To secure sound sleep for them, it is necessary that their beds be not too soft; a hair or chaff mattress is certainly the best. The head should be so far raised by the bolster as to be on a level with the spine, so as to preserve a free circulation in the blood-vessels going to and from the head. They should not be overloaded with clothing, but during the first three or four winters of their lives they need the warmth which can only be obtained by sleeping in blankets, especially if they sleep alone, and in most cases this is very desirable. Till a child is able to get out of bed himself, he should sleep in a room with some one whose watchfulness can be depended upon.

Children should always be not only permitted, but encouraged, to rise as soon as they awake; indeed, when they are old enough to

rise without help, they should, if needful, be stimulated by reward to get up immediately on awaking. Such a habit, formed in childhood, and persevered in through life, may avert much physical and moral injury. To this end, care should be taken that every needful comfort be provided for them by the time they rise; if they have not to wait to be dressed, or to shiver for want of fire, and if they be not restricted in their play for fear of rousing the adults of the family, they will not wish to lie in bed when they have had sufficient sleep. There is not a more delightful sound to a mother's ears, than the joyous laughter of her little ones in the early morning; it speaks of health and happiness, and of that freedom from care which only childhood can enjoy. If children be fretful in a morning, we may be sure either that they are poorly, or that their wants are not properly attended to.

By making the morning hours pleasant, you render the habit of early rising easy of acquisition; and, when we consider the effect which such a habit will have on the physical, intellectual, and moral powers of our children through life, we cannot too strenuously exert ourselves in assisting them to establish it.



The impressions first made on the mind in the morning generally continue through the day, and give a colour to every event which occurs. It is therefore of great importance that children should be spoken to with kindness and cheerfulness when they first awake; and if mothers cannot themselves attend to them, they ought to impress on the minds of nurses how much trouble they may save themselves, and how much happiness they may impart to their young charge, by getting them into a cheerful, happy temper, as soon as they arise.

Were parents to explain to children, as soon as they can understand the subject, the importance of keeping the organs of digestion in a healthy and active state; and were they enjoined to inform their mother whenever any irregularity occurred, much suffering, expense, and anxiety, would be spared. Neither the physical nor the moral purity of young people will be promoted by keeping them needlessly ignorant of the functions of the human frame. If you find that your child is not regular, or is too much confined in his bowels, endeavour to correct the evil by diet. We have generally found a little treacle and bread for supper, or early in the morning, a sufficient corrective in

common cases. A fig or two in the forenoon is a good remedy, so is oatmeal porridge, if children will take it, or a little gingerbread made principally of fine oatmeal and treacle. Should attention to diet be found insufficient, we would urge the adoption of the following advice given by a medical friend, who observes that "in those cases where the operations of nature are defective, instead, under ordinary circumstances, of dosing the child with medicine, it is much better to use as an injection, by means of a syringe which will contain about four table-spoonfuls of fluid, or rather more if requisite, senna tea, or simple gruel, with the addition of a tea-spoonful of salt; this will usually be sufficient to accomplish the required end." Another simple and often efficient remedy is gentle friction with the warm hand on the region of the stomach and bowels.

Should there be irritation of the bowels, and they be too frequently disturbed, you must let the diet be as unstimulating as possible. You may, in such cases, safely allow fine wheat bread and boiled milk, rice-milk, arrow-root and milk, plain batter pudding, or white broth with pearl barley boiled in it. Animal food, fruit, and stimulating drinks must be avoided. If, how-

ever, the irritation continue more than one or two days, on no account hesitate to seek medical advice ; a child's health may be most seriously injured by a few days' or even hours' neglect.

Children ought not to breakfast till they have been up an hour or an hour and a-half, but if they wish for it, a little bread may be given them to eat before the regular meal.

Milk seems to be their natural food, and ought in general to constitute their principal aliment till dentition is considerably advanced ; and so long as it agrees with them, it ought always to form a principal part of their breakfast. If given fresh from the cow, it ought to be diluted with one-third water ; if allowed to stand for the purpose of obtaining the cream, it should stand only for one meal, that is, from night till morning ; when skimmed it will require no water, but a little salt should be added. When the weather is cold it is best to heat the milk till it nearly boils, then pour it on the bread, and let it stand till cool enough to eat. Much care should be taken that it is kept out of reach whilst hot, as most serious accidents have arisen from children, when hungry, having upset the boiling milk, and scalded themselves. When the weather is


warm, children often wish for cold milk for breakfast, but it should never be given without being at least new milk warm, and the bread should then be toasted and put into it. We have been struck with the following observation of a medical friend, and venture to transcribe it for the benefit of those to whom his work may not be accessible. "It is hardly necessary to give a caution against taking milk in a *cold state*; still, as I know accidents are continually occurring from inattention to this circumstance, some of which are of a most alarming character, such as dreadful convulsions in children, it may prevent some pain and some sorrow to attract notice to the subject. The bland, unstimulant qualities of this fluid, its great specific density, its high power of conducting heat, and its solicitation of a copious supply of gastric juice and of vital energy for its digestion, all tend to confirm this view of the danger of drinking any quantity of cold milk."

If children breakfast by eight o'clock and do not dine before one or two, they will need something to eat about eleven. A little bread and butter, or bread and treacle, and a draught of water, may with propriety be given

till they are five or six years old, and then a piece of bread will be sufficient to prevent exhaustion, which is all that is required. Where the parents dine on plain wholesome food in the middle of the day, there is little difficulty in regulating the diet of the children. They may, when able to masticate, have a little animal food cut small, with potatoes and gravy ; this, with some plain pudding, will furnish an abundant and agreeable repast. Good broths are a valuable aliment for children, but should never supersede the use of solid food. Till they are of an age to know that your affection and truthfulness can be fully relied on, it is better to keep forbidden dainties out of their sight, as they cannot understand that what you eat with impunity will be injurious to them. If you have any dishes at your own table of which they must not partake, they had better have an earlier and separate dinner ; but as a mother's watchful eye seems indispensable at a dinner table, not only to regulate the quantity of food taken, but to attend to the manner of eating, you will find it needful to preside in person, if you have no one to supply your place in whom you can repose implicit confidence. So much shame and difficulty are ex-

perienced where children form bad and vulgar habits of eating, that it is worth while to make some sacrifice of ease while they are young, in order to accustom them to behave properly at table ; there will then be no inconvenience should a stranger have to dine with them.

Pure water, or toast and water, is the only proper beverage for children ; and if the parents take either ale or wine, they should, on no account, suffer their children even to *taste*. “A few drops cannot injure the dear child,” says the indulgent father ; but a few drops to the tender and susceptible stomach of a child, are equal to a few glasses to the adult. Besides, it leads to a bad habit ; for if children be allowed to *taste* frequently, they will soon *like* it, and will often be found draining the glasses left on the dinner table, or sipping freely when it is within their reach. If a child become fond of fermented drinks, it is hardly possible to prevent his becoming a drunkard in after life. Let us most earnestly entreat, most solemnly warn you, to prevent this fatal habit—the temporal, the eternal welfare of your child depends upon it. It would be better that you should never taste either wine or ale



again, than that your children should have to plead your example as an excuse for taking them.

It will not be needful, surely, to protest against spirituous liquors being given to children ; and yet the medical men whose works we have consulted lay much stress on the subject, as they say it is a very common practice among the poor and uneducated. Whatever difference of opinion may exist as to the propriety of adults practising total abstinence, all sensible people seem to think it desirable that children should do so. In order to assist them in forming the habit of abstaining, it will be well to explain to them what is meant by the pledge taken by abstainers, and to prevail upon them to sign it. They will by this pledge be preserved from the temptations too frequently offered to children when they go from home. It is difficult with this support to resist the solicitations of friends and the example of companions ; without it, it is next to impossible.

A short time since, a little girl, not nine years old, went from school to pay an afternoon's visit to her friends. On her return, she told her young companions that she had taken

four glasses of foreign wine, and half a glass of champagne, during the evening. It is needless to add, that the child was seriously ill after this injudicious indulgence.

Let parents, then, encourage their children to become pledged abstainers, in order to avert the evils that surround them whenever they quit the paternal roof. If the veil of futurity could be lifted, there would be few who would not gladly urge them to take this important step.

If children take a long walk, or any fatiguing exercise, before dinner, they should return in time to rest for twenty or thirty minutes before they begin to eat. Dr. Combe says, that "*exercise immediately before meals, unless of a gentle description, is injurious, and an interval of rest ought always to intervene. Muscular action causes an afflux of blood and nervous energy to the surface and extremities, and if food be swallowed whenever the activity ceases, and before time has been allowed for a different distribution of the vital powers to take place, the stomach is taken at disadvantage, and, from the want of necessary action of its vessels and nerves is unable to carry on digestion with success.*"

Some mothers have the impression that butter and sugar are unwholesome, and forbid the use of them in the nursery ; but it is generally admitted by medical authorities, that, taken in moderation, they are highly nutritive. Dr. Darwin, in his *Zoonomia*, says, that “ the custom of some people, in restraining children entirely from butter and sugar, is depriving them of a very wholesome, agreeable, and substantial part of their diet.”

We cannot too strongly press upon the attention of mothers, the absolute necessity of permitting and even urging children to use a sufficiency of salt to their food. Several medical practitioners of eminence have assured us that when children eat freely of salt, there is no danger of their being troubled with worms. It may, of course, be taken to excess, so as to produce irritation of the bowels ; but this may be guarded against by limiting its use to meal-times.

Fruit should only be given to children in moderation, and then it should be quite ripe, but it is best when made into preserves, or baked. “ Of imported fruits, the most agreeable we receive, and that which exerts the most beneficial influence on the digestive or-

gans, is the orange. As the kernels of different nuts are taken with us, they are exceedingly indigestible and even dangerous. Cases of the most violent convulsions have occurred in children, from partaking of them. Salt is a condiment that should never be omitted with nuts."

When children retire to rest by six or seven in the evening, they will need nothing after tea, which should be taken about an hour before they are put to bed. Milk and water, with a little sugar, and as much bread and butter as they wish for, seems most suited to their tastes; at least, our children seemed to tire of bread and milk by the time they were two years old; and we were obliged to change it, or they would have gone supperless to bed. Good wheat flour produces the most agreeable and the most nutritive kind of bread, but it should *never* be eaten new. Home-made bread is decidedly the most wholesome, especially for children, as the alum used by bakers, however small in quantity, is injurious to delicate stomachs.

To conclude, though children should not be allowed food, except it be bread, whenever they may wish for it, they must not be too

. much restricted as to the quantity of plain food they take: nature will easily remove a superabundance, but it can never supply a deficiency.

CHAPTER VI.

ON PHYSICAL AND INTELLECTUAL EXERCISE.

It cannot be too deeply impressed on the minds of mothers, that in order effectually to preserve the health, and to promote the full development of the body, of the senses, and of the mind, the exercise of them all must be equalized as much as possible. For instance, by exclusively exercising the body we may produce a healthy, robust frame, but the perceptive faculties will be blunted by neglect, and the mental powers rendered sluggish and inefficient. Should we, on the contrary, devote our attention solely to the cultivation of the senses, we may form an expert mechanic, but we shall incur the risk of his having a debilitated frame, and possessing very little intellectual energy on subjects unconnected with

his peculiar art. On the evils of over exerting the intellectual, to the neglect of the physical powers, we shall have to dwell more fully in another chapter.

Those who are accustomed to see only tolerably well-trained children, without observing minutely the various means by which their powers of body and mind are cultivated, will think it scarcely possible that a child who freely uses his limbs, can suffer much injury from not having his senses and his mind exercised ; but could they be brought into immediate contact with the neglected children of the poor, especially where infant schools have not exerted their highly beneficial influence, they would be convinced of the necessity of properly training both the mind and the senses. A lady once undertook the task of teaching a boy of six years old, who had run wild on a farm near to her residence. She was much struck with the difficulty he had in properly using his senses, especially on small objects placed near to him. If he were told to run and drive a dog off the flower-beds, or to hold a gentleman's horse, he was all alive ; but to hold a book or a pencil, or to pick up a thimble, was an absolute task. His eyesight seemed at

first defective, for he could not distinguish small objects, such as letters or marks; but he gradually improved, and in a few months could distinguish anything. She had the same difficulty with his hearing, for unless she spoke very slowly and distinctly, and but a few easy words at once, he did not seem to hear, because he was not accustomed to listen, except to loud tones. He did not know the names of the different parts of his body, and it was some months before he could be taught the difference between his right and left hand. Yet he turned out a sharp boy, when his senses and his mind had been properly educated.

The best bodily exercise for young children is doubtless running and playing about in the open air, from which they should not be debarred by slight variations of the weather. In large towns, the taking of children out of doors, especially so far as to inhale a tolerably pure air, is very difficult; but no sacrifice scarcely should be thought too great to obtain for them this essential requisite for health. Children who are accustomed to go out, if it be but for an hour a day, evidently suffer if deprived of the privilege; they seem dull and

poorly, and are often very cross and irritable : in short, out-door exercise is undoubtedly essential, not only to bodily, but to mental health.

Among the many plans adopted to amuse children and relieve those who have charge of them, we know of none better than that adopted by a medical gentleman who had a young family, and which he advised us also to try with children of a larger growth. The young ones and their nurse were dressed as if for a walk (with the advantage of not having anything put on for the purpose of "looking nice"), the doors were propped open, the windows opened as wide as possible, chairs and tables put aside, and a regular walk was attempted, which soon ended in a run or a merry game of play. The effect upon the spirits of all who joined the party was most cheering ; and when the hats were taken off, and the windows closed, the children resumed their in-door amusements with as much zest as if they had just returned from a walk.

We speak from experience when we say that the same plan is equally advantageous to older children and young school-girls, as well as to their teachers or parents. Indeed, such

is the exhilarating effects of this mode of exercising, after a day or two of wet weather, that the presence of the seniors of the family is needful to prevent too boisterous or dangerous exercises ; with some temperaments, supervision is needful to keep the young ones from the window, or from sitting down in the draughts of cold air.

The exercise of the senses, and of the mental powers, may be very advantageously pursued out of doors, and may greatly conduce to the pleasure both of children and of mothers ; and here let us urge upon mothers the desirableness, to say the least, of joining their children in their walks, and striving to enter into all their joyous frolics. While walking, you may exercise a child's sight by desiring him to look at distant objects, and by asking him what he thinks they are like ; if he mistake them, approach nearer and let him again try to distinguish them. Or you may examine a pebble or a stone, and inquire its shape, its colour, its weight ; try whether it be comparatively soft or hard, and whether he can break or crush it like sand. You may pick up a flower, and tell him the names of the different parts, and of the colours it displays. You may


lead him to distinguish between the smell of different flowers, or between that of a hay-field and a bean-field, or of any other object that may be agreeable to the sense. His hearing, too, may be improved, by directing his attention to different sounds ; as, to the sound of a distant carriage—is it a cart, a coach, or a lighter vehicle ? The notes of different birds, and the voices of different animals, will also afford ample exercise for his hearing.

Whilst a child is thus employing his senses, the best powers of his mind will likewise be cultivated. You will teach him observation, without which the brightest page of the book of nature is a mere blank. He will exercise his attention, by examining objects with so much care as to be enabled again to recognize them, particularly if he be accustomed to describe them to his father on his return home. He will be led, by degrees, to a perception of differences between objects and parts of objects ; his memory, too, will be cultivated ; and he will early imbibe a taste for the cheap and inexhaustible pleasures which nature provides for her children.

But, in our variable climate, much of our time must be spent within doors, and children

must be allowed freely to use their limbs and their lungs, though at the risk of stunning the ears of their nurses. Not that children need be always noisy, but they must sometimes be not only permitted, but encouraged, to romp and laugh. Who that has seen the happy faces, and heard the joyous laughter of a family of young children, during the twilight of a winter's evening, while they enjoyed the delight of a game of romps with their father, would condemn them with stoical dignity to uniform drawing-room deportment? Let them have the range of the passages, and of the rooms without fires, while they run and jump about till they are warm ; encourage them to clap their hands and sing some simple rhyme or to jump over some soft article laid on the floor.

By some, this advice may be thought superfluous, and by others it may be deemed trifling; but those directions can be neither superfluous nor trifling, the rejection or the adoption of which must very materially affect the health, spirits, and temper of children. Habituate a child to the stillness and silence of strict decorum, and he will be indolent and stupid ; always prohibit vigorous exertions of the limbs



and voice, and he will soon evince the folly of such prohibitions by distressing manifestations of bodily and mental weakness. On the contrary, let him act as a child; let him jump, and run, and laugh, and shout, and sing, even within doors, and his muscular and nervous systems will be strengthened, his spirits will be exhilarated, cheerfulness of temper will be promoted, and he will be the better prepared for meeting the difficulties of life with a manly courage. If parents were fully aware how very favourably the delightful and active playfulness of their children may influence their future habits and character, they would the more readily put up with the inconvenience resulting from it, nor would they so frequently utter the stern command, "Give over, children; that noise is unbearable."

The senses may be exercised within doors in a similar manner to that recommended whilst walking. Where there are several children in a family, this kind of exercise forms a nice winter evening's amusement. You may bid them close their eyes, and try to distinguish, by the touch and the smell, a piece of linen from cotton, silk, or woollen, a silver from a brass thimble, a penny from a half-


crown, a sovereign from a shilling, a piece of India-rubber from a piece of leather, etc. To exercise the hearing, they may be sent out of the room by turns, and desired to distinguish the voices of those who speak within. One of them may shut his eyes, and try to discover what one of his companions is doing by the sound of his movements. These little exercises may be increased in difficulty as the children become more expert. At first, some one may brush the table, or walk across the room, or do anything that can readily be discovered, so as to make the guess not difficult ; after a little practice more delicate sounds will be easily distinguished. If the children be musical, and there be a piano in the room, they will soon learn to distinguish different notes and chords ; in short, an active and ingenious mother will have no difficulty in finding abundant employment for the senses of children at an early age ; our aim is principally to call her attention to the importance of the subject. It was not until this work was being revised for the second edition that we met with an excellent little book entitled "Exercises for the Improvement of the Senses, for Young Children," published by the Society for the

Diffusion of Useful Knowledge. We would strongly recommend this cheap but valuable publication to the attention of mothers.

Some part of the time necessarily spent in the house may be usefully occupied in teaching the children to knit, net, or sew. Girls must learn to use their needles, and may be taught to sew early by being allowed to make little patchwork bags, or plain doll's clothes. Boys, too, will learn to net, or knit, or sew with advantage to all parties concerned. The acquisition of these arts will preserve them from that ennui and listlessness so trying to themselves, or that real, pure mischief, with which active boys love to annoy others: nor will the art of sewing be altogether useless to a boy; many occasions occur on which he would thankfully repair a rent, however clumsily, rather than return home in tatters. In many of his amusements, too, a needle and thread are very useful, particularly when he comes to rig his tiny boat, or his more stately man-of-war. To the traveller, whether for amusement or business, the capability of sewing is very needful. Our missionaries also find the desirableness of cultivating this useful art, as well as many others not generally practised by gentlemen.

There is great danger of girls being kept too long at a time to their needles; and it behoves mothers to consider that abundance of out-door exercise is not needed for young children only: growing girls, particularly, require to be in the pure air several hours a-day, not taking a mere formal school walk, but running, skipping; and jumping, to their heart's content. By proper attention, a girl may learn to sew neatly, and be made really useful; but sewing is only a mechanical art, and must not be allowed to interfere either with intellectual or physical exercise.

But, while thus endeavouring to improve the senses, we must not neglect to cultivate the mind; taking care, however, never to *force* the intellect. Children are naturally inquisitive and curious, and need no stimulus to urge them to seek knowledge; one great difficulty is to know how to answer questions, so as to convey some useful information to the child without perplexing him. A child who has full confidence in his parents' truthfulness, and in their willingness to make him happy, will be quite satisfied when told that he cannot understand a subject now, but shall have it explained to him when he is older. But his



inquiries should not be too frequently repressed; he should rather be encouraged to ask what different things are called, and of what they are made. Till mothers make the attempt, they cannot conceive how much knowledge they may agreeably impart to their children without fatiguing themselves, or wearying their little hearers. The common furniture of a room will afford ample sources of interest to the young inquirer: What is the table made of? is a query that may lead to very useful conversation: but there is so much danger of telling a child more than he can understand at once, and consequently more than he can remember, that, at the risk of being thought tedious, we shall give a specimen of such a conversation, to illustrate our meaning.

Child. Mamma, what is this table made of?

Mamma. Of wood.

C. But it is not like the pieces of wood you gave me to play with;—and what is wood? and what is ——?

M. Stop, my dear, one question at once. Do you remember seeing those large trees at the side of the road when we walked out yesterday?

C. Yes, mamma.

M. And was not one of them cut down, and lying at the side of the foot-path?

C. Oh yes, and you told me the men were going to make wood of it; but how would they do it?

M. They will saw it into thin pieces, or planks, in the same way that you observed the men sawing stone last week; and then the joiner will cut them into whatever shape and size he pleases.

C. I should like to see them saw wood, and make tables; when will you take me, mamma?

M. As soon as I can, love; but now go and fetch one of your pieces of wood.

C. Here it is; see, it is different from the table.


M. Yes; but this table is like that chair, is it not?

C. It is, mamma.

M. Now, run and look if your piece of wood is not like the bed-room floor.

C. It is, mamma; I suppose this table is painted.

M. No; the table and the floor are different kinds of wood; but you cannot understand that now. Run and play.



C. I will, mamma; but just tell me what trees are made of.

M. They grow out of the ground, from very little ones, as you will grow to a tall man, like your father. Can you tell me who makes the trees to grow?

C. The great God, mamma; you told me He makes every thing.

Now, though a child of four years old might understand an explanation similar to this, a younger one would be better answered by simply telling him that the table was made of wood. We must constantly bear in mind that children know little or nothing, and that they can receive very little knowledge at a time; this will encourage us to attempt to instruct them, however humble an opinion we may have of our own powers; and will prevent our overdoing them with information, from a proper appreciation of theirs.

We cannot too strongly recommend "Lessons on Objects," by Dr. Mayo, of Cheam; it will afford very valuable hints to mothers on the best means of conveying information to the infant mind, and by the time her children reach six or seven years of age she will find it an invaluable assistant. Before that age, chil-

dren can learn very little from books, but from objects they may learn much. Let a mother, for instance, explain by degrees the names of the different parts of her scissors or penknife, being careful to use the correct terms, and to make her child use them, and she will find that she has not only imparted much useful knowledge, but has increased her child's capacity for obtaining more.

And here let us impress upon the minds of mothers, that one of the highest objects of infantile instruction is so to cultivate and strengthen the powers, both of body and of mind, as to render the child fully capable of acquiring useful knowledge when he is of an age to value the acquisition. How many persons have to lament, through life, that no pains were taken in their childhood to train them up to habits of order, of observation, of discrimination, and of reasoning. The facts that may be impressed on the memories of children are of far less importance than the cultivation of those powers of mind, by the use of which they may in after years be enabled to impress on their memories whatever they please.

But it must not be forgotten that *repetition* is the only means by which habits can be


formed, and you must therefore see that every day, the body, the senses, and the mind are judiciously exercised. The necessity of judicious *repetition*, in mental and moral education, is in fact too little adverted to, because the principle on which it is effectual is not understood. To induce facility of action in the organs of the mind, *practice* is as essential as it is in the organs of motion. The idea or feeling must not only be communicated, but it must be reproduced and represented, in different forms, till all the faculties concerned in understanding it come to work efficiently together in the conception of it, and till a sufficient impression be made on the mind for the latter to retain it. The organic laws teach us that we are presumptuous in expecting the formation of a habit from a single act, and that we must reproduce the associated activity of the requisite faculties many times before the result will certainly follow; just as we must repeat the movement in dancing or skating many times before we become master of it.

CHAPTER VII.

INTELLECTUAL TRAINING.

THE mental constitutions of children differ so much, that to attempt to lay down an invariable rule for the intellectual training of all, would be as absurd as it would be useless. General principles may, however, be inculcated, by which mothers may be guided in their choice of the best time, and in the adoption of the best means, for cultivating the mental powers of their children.


We have before observed, that the first child is in danger either of being overtaught or of being too early taught; and it is only by observation and experience that a mother can correctly form her views on the subject. Our first boy could read little words, and syllables of two letters, when he was three years old;



thanks to the arrival of another child, he was preserved from the serious evil that might have been the result of our over-anxiety for his progress; and before there was again leisure to pay him much attention, the desire for his intellectual culture was restrained by the acquisition of more correct views of the physiology both of the body and the mind. These views have been in some measure developed in the preceding pages, where we have spoken at some length on the necessity of equalizing the exercise of the bodily and mental powers, and of the moral propensities. It is generally admitted that the brain is the organ of the mind, and if the mind be too much exercised, especially in young children, the brain will be disproportionably developed, the bodily powers weakened, and the health undermined. Dr. A. Combe says, that "at any time of life, excessive and continued mental exertion is hurtful; but in infancy and early youth, when the structure of the brain is still immature and delicate, permanent mischief is more easily inflicted by injudicious treatment than at any subsequent period; and in this respect the analogy is complete between the brain and the other parts of the body, as we have already

seen exemplified in the injurious effects of premature exercise of the bones and muscles. Scrofulous and rickety children are the most usual sufferers in this way; they are generally remarkable for large heads, great precocity of understanding, and small delicate bones. But, in such instances, the great size of the brain and the acuteness of mind are the result of morbid growth; and even with the best management the child passes the first years of its life constantly on the brink of active disease."

Dr. Brigham, an American writer, states, that he has seen several affecting and melancholy instances of children, five or six years of age, lingering awhile with diseases from which those less gifted readily recover, and at last dying, notwithstanding the utmost efforts to restore them. During their sickness they constantly manifested a passion for books and mental excitement, and were admired for the maturity of their minds. The chance for the recovery of such precocious children is, in his opinion, small, when they are attacked by disease. Dr. Carpenter says, "We deprecate excessive mental exertion in children. The physical system must be the first object. If




the order of nature be reversed, the mind will, eventually, suffer for it, as well as the body. It would often be easy for a skilful parent to make a child a prodigy, but a judicious parent never will attempt it. Premature and luxuriant growth of mind will seldom, if ever, be found to spring from a vigorous root. It will be viewed, by those who know the laws of human nature, as a disease, and such it will generally prove, even in the estimation of the mere superficial observer. We do not doubt that many have sunk into an early grave through the unnaturally rapid development of their faculties, and the excessive excitement of mental and physical sensibility which is usually the cause or effect of it ; and still more, have had the progress of their bodily health and strength impaired, their minds have sunk into a state of stagnant listlessness, and the promise of early genius has been completely disappointed, and followed by a train of physical and mental and moral evils, which should serve as a beacon to the vain or unwary." With these statements before us, who would wish to be the mother of an infant prodigy ?

Generally speaking, a child may with propriety begin to learn to read at three or three

and a-half years of age ; but not more than four or five minutes, once or twice a-day, ought at first to be devoted to the exercise. The object is not to teach him to read in as short a space of time as possible, but to make reading a source of pleasure, and thus to render it, what in reality it is, a key to knowledge. Still, reading ought not to be taught as a mere amusement ; during the few minutes that you give to the employment, endeavour to fix your child's attention, and make him understand that whenever he is learning to read he must be *very attentive*. When a child sees his parents and others reading, and observes that they are interested and pleased with what they read, he will probably express his wish to learn, and you might embrace that opportunity of telling him, that if he would be attentive you would take the trouble to teach him : children easily acquire what they wish to learn, and if you can incite the desire, your labour is nearly over.

Endeavour to choose the best time for giving a lesson. When your child is fatigued, or hungry, or fretful, it would be very injudicious to call him to read ; it would be equally so if he were deeply interested in play, or in



any other pursuit. If you call him when he seems to want employment, he will most likely come very gladly, and you will find him a very attentive pupil ; only, let him stop before he is weary. These precautions may be gradually less observed as your child becomes more interested in the success of his efforts, for he must ultimately learn to give a voluntary attention to his studies, or he will make little proficiency. In short, though it may not be advisable to strew his path to knowledge with flowers, it will be well to remove the thorns that might obstruct it.

In Miss Edgeworth's excellent chapter on reading, she lays down a plan by which she says several of her father's children were taught to read with ease and pleasure in a few months. Had this plan been easily practicable, there is reason to think that it would by this time have been more generally adopted ; with intelligent children, who are not taught to read too early, we think it would succeed ; but as many mothers would be alarmed at the apparent difficulty of the scheme, we shall venture to propose one which has been found to answer exceedingly well, and which is quite simple and easy.

· You must have observed that the *names* of the consonants are generally very different from their *sounds*, and sometimes quite dissimilar ; as, the pronunciation of the letter H, and its simple aspiration. It is not, therefore, advisable that children should at first learn the names of the consonants. In the earliest lessons of children few capitals are used, and there can be no propriety in teaching them before the small letters. Your first object should be, to make your child familiar with the names and long sounds of the vowels. This may be done by placing before him the small letters, a, e, i, o, u, which you may select from your "Box of Letters," and making him repeat them till he knows their names and sounds. You may then prepare, in the same way, the simple vowels with the consonant b prefixed to each, as ba, be, bi, bo, bu : thus the child will become familiar with the sound of b, without the difficulty which knowing that it was called b would cause ; for if you had first taught him that the sound he is now to prefix to the vowels is called b, he would naturally, when about to combine them, be led to say, bea, bee, bei, beo, beu, and you would have to compel him to unlearn, or to lay

aside his knowledge of the name of the letter; before you could teach him its proper sound in combination with other letters. You may thus make him acquainted with most of the sounds of the consonants prefixed to the vowels; but you must give him only the hard sounds of c and g, as it would be too difficult a lesson for a beginner to distinguish between the hard and the soft sounds. If you give him ca, co, cu, ga, go, gu, at first, it will be sufficient. Q, as it can only be used with u after it, as qua, etc., had better be omitted in the first lessons.

When a child is familiar with these syllables, it will be pleasing to him if you point out the little words that they contain, as do, go, he, lo, me, no, so, to, and show him them. Nothing enables a child to exert himself more than to convince him that he is making progress; when he feels sure that he has learned something, he will more readily and cheerfully apply himself again.

The next step will be, to teach him that when the vowels come *before* the consonants, they have a shorter sound than when they *follow* them, as ab, eb, ib, ob, ub, and so on, placing the vowels before the principal con-

sonants. Here again point out the words formed, as, if, of, am, an, up, etc. By the time he is familiar with the short sound of the vowels, he will most likely know the names of the consonants, as well as their sounds, as children generally ask what they are called; and though we would advise you not to teach the names before you let him learn their sounds, in combination with the vowels, we would not have you conceal them. You may now let the child proceed with the lessons in "Murray's First Book," taking care to teach him to spell the little words without book, which may be done without fatiguing him, by your telling him one or two a-day, when you see him inclined to learn.

By occupying his attention but for a few minutes at a time, regularly once or twice a-day, he will learn to read without the disagreeable tone which children who are kept too long at their lessons are apt to acquire. He will be preserved, too, from those awkward gestures and contortions of countenance which are to be observed in children who are wearied with attending to what does not interest them; and, above all, he will soon begin to feel that pleasure in his

lesson which will induce him almost to teach himself.

“Murray’s First Book for Children,” of which we cannot speak too highly, may be followed by “Murray’s Spelling Book;” and in these we would recommend you to give your child his regular daily lessons; but by the time he can read fluently in the first book, he should be allowed to read, as an indulgence and amusement, that excellent little work, “The Child’s First Tales,” by the Rev. Wm. Carus Wilson. This may be followed by Miss Edgeworth’s “Early Lessons.” We never yet met with a child, and many mothers have expressed the same opinion, who was not delighted with the history of Little Frank, contained in these interesting volumes. Works on natural history soon become interesting to intelligent children, who early evince a desire to become acquainted with the forms and habits of animals. “The Natural History of Birds and of Quadrupeds,” by Francis Scholberl, with illustrations by Landseer, will be a nice introduction to the subject. Well-written voyages and travels are highly instructive, if the little stay-at-home traveller have the different routes and places pointed out to him on

the map or globe. The volumes of the "Juvenile Cyclopædia," containing "Remarkable Voyages and Travels," may safely be put into the hands of children.

If you can early give your child a taste for such works as these, you may preserve him from that sickly appetite for tales, the novels of children, which is so highly detrimental to all improvement. We have seen a child of seven or eight years old devour these little tales with as much avidity, and, alas! with as much mental injury, as the young lady of sixteen or seventeen would devour the novels of a circulating library. No wonder that lessons are a task, and school an abhorrence, to such children.

If tales be placed in the hands of children, care should be taken to select such as are true to nature, and the moral of which is evidently good. We see no advantage that can be derived from letting judiciously-trained children read accounts of naughty ones, who committed faults of which the reader has never before heard. Such tales set their young imaginations to work, and often create a desire to practise the tricks of which they read.

Young children are generally pleased with

simple poetry, such as "Rhymes for the Nursery," by Jane and Ann Taylor, which convey many useful lessons in a truly pleasing form. "Sketches of Natural History," by Mary Howitt, is a treasure which no child can possess without valuing. Mrs. Howitt is a mother, and she knows well how to suit the capacity and interest the feelings of children. But it would be impossible to give a complete list of the best books for the young. We can only warn you to be very careful to select such as are calculated to inform the understanding, to refine the taste, and improve the heart of your child.

Arithmetic is so important a branch of education to both boys and girls, that they cannot be instructed in the study of it at too early an age. It requires that abstraction of thought so essential to the successful pursuit of knowledge, and so useful in correcting the natural levity of the youthful mind; and it cannot be neglected without producing a serious defect in the mental character. It requires that kind of exertion which is calculated to form habits of close observation, of reasoning, of comparing, and of calculating causes and effects. To girls especially we would recommend that arith-

metic should be perseveringly taught. They are naturally more volatile than boys, and require to have some daily occupation which will compel them to think. Not that we want to teach them the habit of abstraction so as to render them incapable of attending to the every-day occurrences of life : we do not wish to train up female mathematicians, who can sit in secluded dignity, while the whole household is in commotion, through their neglect of duty. But girls must learn to think steadily and perseveringly ; and young women must know how to keep accounts, and add up bills, and therefore we would recommend that arithmetic be made a regular and important branch of their studies. With respect to boys learning this valuable science, we need say nothing ; their fathers will look to them, in this respect at least ; but if they be early instructed by the mother in the powers and uses of figures, they will be saved much time, perhaps much suffering, when placed under a master.

When we said the study of arithmetic could not be commenced too early, we did not mean that very young children should be taught figures, which are only the signs of numbers, nor that they should be compelled to add, sub-

tract, multiply, and divide, by the aid of these signs; but that simple numbers and their powers should be early impressed upon their minds. You may tell a child of two or three years old, that he has two hands, and by frequent repetition he may be taught to answer the question, "How many hands have you?" by saying, "Two, mamma;" but he will not comprehend the difference between one and two, much less that one and one make two. But, *wait with patience*, even if he be your first treasure; in a few months, when his observation is enlarged, he will easily learn the difference between one or two apples, or anything in which his self-love is interested, and it will be well to ascertain that he really knows this difference before you trouble him with any other number.

By degrees he may learn to count five, and to know that he has five fingers on each hand, and to count five pieces of wood; but till you have tried, you cannot conceive the difficulty you will have in making him understand the power of these numbers. Take one piece of wood away and ask how many are left,—he cannot tell. Ask him to count the four remaining pieces, one, two, three, four, and

then add the fifth. It will require repeated lessons on many different days, before he will learn that if one be taken from five there will remain four. The same difficulty will arise in adding one to four as in subtracting it, and you must be sure that he thoroughly understands the effects of removing or adding one, before you proceed to show him the effects of removing two pieces of wood from five.

When you have made your little pupil understand the principle of adding and subtracting, you may exercise his memory, by asking him to add and subtract low numbers without the use of objects to assist him. He will by this time, most probably, have learned the names of the figures, and may be taught that they are signs of numbers. To effect this, you may let him count the first nine pages of a book, and show him that the figures at the top correspond to the number of pages he has counted.

A fresh difficulty has now to be encountered. and it is well the little pupil cannot foresee all he has to meet with ! He must be taught that the situation of a figure increases or diminishes its value ; that a 1 with a cypher after it, is no longer a poor solitary individual, but ten—

as many as all the fingers on both his hands. He must next learn, that 1 before 1, 2, 3, etc., stands for ten, to which the figure that follows it must be added, as 12, which means ten and two; 13, ten and three, etc. When he can understand the power of figures as far as 20, his difficulties will begin to diminish. He will easily learn that 2 before a unit means two tens, or twenty; 3 before the unit, three tens, or thirty, up to ninety-nine, when you must teach him that 1, followed by two cyphers or figures, is one hundred, and that the figures which follow the 1 bear the same name as if they were not preceded by the hundred. But it would be tedious to enter further into details.

If a mother will thus render numbers and the signs of numbers familiar to her child, she will find that, when placed under the tuition of a professor, nominally to commence the study of arithmetic, he will make rapid progress. The teacher will take much credit to himself, and bestow much praise upon his attentive pupil; but the grateful child will remember that it is by the plain and familiar explanations of his affectionate mother, given with a patience and perseverance which none but a

mother could have exercised, that he has been enabled to pursue, with facility and pleasure, what is generally thought a difficult and abstruse study. Mothers may derive great assistance in this department from "Arithmetic for Young Children."

The multiplication table, which is an exercise for the memory as well as for the understanding, should be learned at an early age. If you let your pupil repeat a line after you every day, until he is able to learn it from a book or slate, and take care to cross question him on each line as it is learned, he may commit the whole table perfectly to memory between the fifth and eighth year of his age. If this lesson be deferred too long, it will be very difficult to learn.

By the time children are five or six years of age, they will begin to imitate the forms of printed letters, and to make little words. This attempt to make letters should not be unobserved; and you may turn it to good account, by showing the difference between written and printed letters. If your child evince a desire to learn to write properly, tell him that it will require a great deal of care and attention on his part, before he can write well, but that if

he will attend exactly to your directions, you will teach him.

This sort of engagement, entered into between you and your pupil, will secure his attention, and lead him to consider instruction in a new branch of education as a favour rather than a task; and this will greatly facilitate his acquisition of knowledge. A slate ruled for large-hand with indented lines, a long well-pointed pencil, and a damp sponge, will be all that is needful for a first equipment. Then show your pupil a well-written or engraved copy of the alphabet, and point out to him that a straight oblique line forms a part of the letters *h*, *k*, and *p*, tell him that he must try to make this part of the letters first, and then you will teach him something else. You may guide his hand for two or three strokes, and then encourage him to make a few by himself. This lesson should not exceed four or five minutes, or the child's hand will be cramped, and his attention wearied. You may gradually lengthen his lessons, but always bear in mind yourself, and impress upon the mind of your pupil, that one line well written will improve him more than a whole page carelessly done.

When he can make a tolerably firm stroke, show him that in the letters *t* and *l* the stroke is carried round at the bottom, and teach him to do the same. When this is accomplished, he will be delighted to find that he can make two letters out of the twenty-six.

He may next practise shorter strokes, with a turn at the top, so as to form an *r* and a part of *m*. When this difficulty is conquered, the turn at top and bottom must be tried, and he will soon find that he can make nearly all the letters, by properly uniting these strokes and turns. Let him acquire considerable ease in forming these letters before he tries to make the *o*; when that is accomplished, he will easily form *a*, and the other letters of which it is part, as well as *c* and *e*, to which it is similar. The *x*, the *s*, and the *z*, ought to be reserved till he has been allowed to form a few easy words, as *nun*, *man*, etc.; when he will undertake them with fresh courage.

By adopting a plan similar to this, your little pupil will find that learning to write is not so formidable a task as some have thought it; but learning to write well and fluently will require that care on his part, and that circumspection

on the part of the teacher, which it is not our province now to dwell upon.

Geography is generally very interesting to children, if they be not compelled to learn long lessons from books, without any reference either to maps or the globe.

The first geographical information a child receives should be that connected with the estate on which he resides, or the town in which he lives, which will be easily done if there be a map of the town. He will be pleased to see the street where his father's house stands, and the place of worship he attends, distinctly marked, and will soon learn to trace the way from one part of the town to another. You may then show him the north of the town on the map, and place him in a situation where his face is turned to the north, and he will readily learn, that when he stands so, his back is towards the south, his right towards the east, and his left towards the west.


You may also lead him to observe in what part of the horizon the sun is first seen in the morning; and tell him that is the east. At noon show him how much its situation is altered, and tell him it then appears to the south

of us; and in the evening show him that it is setting in the west.

It would not be well to confuse the ideas of a young child, by telling him that the sun, which he sees change its relative position, stands still; and that that earth, which he never feels to move, is always moving. This is information which he will receive with delight, and listen to with interest, when his mind is more expanded by reading and observation.

When you have made your little pupil understand that a map is a picture of some place, you may show him that the streets or squares on the map are very much smaller than they are in reality, and thus prepare his mind for comprehending a map of the county in which he lives. There you can point out the different towns and places he may have visited or heard of, and let him tell you which of them lies to the north, south, east, or west of the place where you reside. If there be a river contiguous to the town, or in the vicinity, which he has seen, the course of the river on the map will interest him.

A joining map of England and Wales, or of Scotland, or Ireland, may next be presented to the young student, and explained in a similar



manner ; a good terrestrial globe, also, will be useful in familiarizing him with the relative position of places. By these means he will soon become conversant with the elements of geography, and capable of making great proficiency in the science, with ease and pleasure. When children read history it should always be with the maps before them, on which they should be required or assisted to find every river or place mentioned in their lesson. It is surprising to observe the avidity with which young people will trace the course of an army, or the track of a vessel, on a good map, and to find how the facts or events recorded are thus impressed on their memories.

We have now pointed out what we conceive to be a simple and efficient mode of initiating children into the most important branches of intellectual education — reading, arithmetic, writing, and geography. We should have liked much to say something on English grammar, and of the method which we have often found successful in teaching it ; but to make the subject intelligible to the generality of mothers, a treatise, rather than a chapter, would be required.

So far nothing has been said of the assist-

ance a mother may require in the training of her children, nor does it enter into the plan of this work to point out the comparative advantages of a school and a home education. If a mother be unable, from any cause, to have her children constantly under her own superintendence, it is her imperative duty to provide means for their receiving that watchful care from others, which she is unable to bestow. A well-educated nursery-governess who will enter into a mother's views and adopt her plans, will advantageously supply her place for a few hours at a time; but a mother should not leave the management of the children entirely to the governess; she should be regarded by all parties concerned as the *assistant* of the mother rather than her *substitute*.

If no services be required from a young person so situated but what she sees a mother is willing to assist in when needful, she will not feel herself degraded to the rank of a menial by performing them. Young females, who have been liberally and well educated, feel themselves annoyed at being required to wash and dress children, and attend to their wardrobes, not because they are unwilling to exert themselves, but because they are generally associated with

servants in these duties. Where the mother assists, if it be but occasionally, the feelings of the governess are spared, and she is more likely to be treated with respect, both by children and nurses. By an arrangement like this the mother may be relieved from much fatigue, and the children may be in a great measure preserved from that association with servants which is frequently so injurious to their morals.

Let us not, on this object, be misunderstood: it is to the neglect of early training among the children of the poor that the depravity of servants, so much complained of, is solely to be attributed, not to any necessary connection between their vices and their station. It is to be hoped that the influence of infant schools on the morals of the poor will be felt with gratifying force in the improved conduct of the servants of the rising generation. We are aware that there are many pleasing exceptions to the description of servants above alluded to; but, as a general rule, they are not proper companions for young children, unless under the surveillance of more intelligent and better educated persons.

Those who cannot obtain the assistance of a governess, would do well to avail themselves

of the advantages which a well-conducted infant or juvenile school will afford. In some towns there are infant schools for children of the middle classes of society, and where these do not at present exist, it is to be hoped that parents will exert themselves to have them established. We must here recommend to the attention of mothers a work, entitled "Moral Training," by D. Stow, Esq., one of the Directors of the Model Infant School, Glasgow. Whether they wish to improve their own plans of home education, or to form an infant school in their immediate neighbourhood, they will derive great pleasure and assistance from the perusal of this excellent work.

But it is not while children are young, only, that a mother must attend to their intellectual training. She will find that as their minds expand, and their reasoning powers increase, they will make still greater demands on her intellectual resources. The stores of her mind, however vast, will all be called into requisition by those whom she has trained to think, and habituated to reason. She will have to guide their judgments, and assist them to form right views of men and things: to correct and refine their taste, and point out to their admiration the

beautiful or the sublime in the works of the Creator.

In order more effectually to fulfil the high duties thus devolving upon her, the mother will do well to leave to others, where it can be done, the mere mechanical part of education, in order, that by reading and study she may be able to keep pace with the inquiring minds which she herself has formed. She will thus be enabled to secure the esteem, as well as the love of her children, who will regard her not merely as the watchful nurse, and the kind instructress of their childhood, but as the chosen friend, the intelligent companion, and the faithful guide of their youth. Happy the mother whose unceasing toil and self-sacrifice are thus rewarded !

CHAPTER VIII.

ACCOMPLISHMENTS.

As foreign languages, music, vocal and instrumental, drawing, ornamental needlework, and calisthenics, are generally spoken of as accomplishments, and as some of them cannot possibly be called intellectual pursuits, it seems desirable to devote a short chapter to the consideration of their relative importance.

The continental languages are now considered a most important branch of education ; not for ladies and gentlemen only, but for mercantile men, government officers of all grades, from the general and the admiral to the officers of Customs and of Excise. Policemen and mechanics, shopkeepers, male and female—and even men and maid servants of the higher class—are required to have a knowledge of at least one foreign language, French.


Those parents who wish their children to acquire any other language than their own, will find it best to begin when a child is five or six years old, to tell him, in some foreign tongue, the names of those objects with which he is most familiar ; and as mothers are generally more conversant with French than with any other, they will more easily teach the rudiments of it to their children. A child, little more than four years old will inquire, "What is French for glass, mamma?" or any other object that attracts his attention. When told, let him repeat the word till he pronounces it correctly, and there let the lesson end. He or she is too young to have the memory burdened with French words merely ; but by pronouncing them correctly he is acquiring a habit which will greatly assist him when he begins to study the language. You may teach little phrases in the same manner, but you must be assured that your own accent is good, or you may injure rather than improve your pupil.

When children are old enough to learn from books, they should daily commit a few phrases to memory, which they should be encouraged to use in conversation as frequently as possible.

They may soon be assisted to join these together, so as to form simple conversations: writing these and copying short sentences will improve them in the orthography of the language, and prepare them for translating easy lessons. They ought to be as much accustomed to translate English into French, as French into English.

If, however, they are to acquire a correct and elegant pronunciation, with freedom and ease in conversation, they must daily converse with a well-educated native of the country, the language of which they are learning.

Here let us warn the Protestant mother against risking her children's religious principles to secure their acquisition of a foreign language. As she cannot always be with them while they receive instruction, it behoves her, as she values their welfare and her own future peace, not to entrust them, even for an hour a-day, to a Roman Catholic. A mother often satisfies her conscience with saying that the teacher has promised not to interfere with the religious principles of her children. This may be intended by the teacher, and no direct interference may be attempted; but there will be an indirect influence exerted, against which



no foresight can guard—which no stipulations can avert.

Supposing that the teacher be a devoted and consistent Catholic, who has been trained to believe that there is no salvation out of the Roman pale, she cannot be indifferent to the spiritual state of her pupils. If she becomes attached to them, and anxious for their improvement, she will be the more desirous to preserve them from, what she considers, the destructive heresy in which they have been educated. How can she bear to think of the eternal destruction of her youthful charge, whose docility and attention have won her love?

Divided between a sense of duty to her pupils, and to her church, she seeks the consolation which the confessional affords to all true Catholics. Her confessor enjoins her to promote the conversion of her pupils to the Romish Church: she pleads her promise to the parents. This presents no difficulties to the priest; he speedily absolves her from this vow, and induces her to make another—to try by every means in her power to instil into the tender minds of those committed to her care the dogmas of, what she thinks, the only true

church. Her confessor urges the necessity of caution, and under his direction she acts, till she succeeds either in undermining their religious principles, or is discovered, and dismissed.

It may, however, be desirable that the son or the daughter should be sent to school, in which case, let no advantages induce you to entrust them where there is either a Catholic teacher, or where the child of a Roman Catholic is received as a pupil. A case has recently been mentioned to us of a young lady, who had received the greater part of her education under a Protestant teacher, being sent to a finishing school, as it is termed, to acquire the accomplishments for which the school was noted. She became intimate with one of her companions who was a Romanist, visited her during the holidays, and soon after openly professed her belief in the Romish faith, to the great distress of all her connections.

If such be the results of partial intercourse with the professors of a faith, so fearful in its influence, especially on the female mind, what must we think of parents who send their daughters to a French convent, in order that they may acquire the language in its purity?

Before any Protestant mother resolves on so presumptuous a step, let her read with prayerful consideration the pages of "The School Girl in France."

If music be taught to young children, and it is always advised by professors that they should commence early, it is almost superfluous to say, that it should be practised as an art before it can be studied as a science.

We must again call to mind the effect of repetition in forming habits, and nothing less than continued repetition can enable a child to perform with ease on any instrument. As the piano is generally the ladies' instrument, a mother first turns her child's attention to it, and watches with delight the chubby fingers wandering over the keys. The first lesson should be to teach the pupil to hold the hands in a proper position, and to exercise the fingers alternately, especially the third finger, which, from the anatomy of the hand, is much more difficult to move than the others. This is best done by letting the child exercise her fingers on ~~the~~ table for a few minutes at a time, till she can hold her hands properly, and move her fingers easily; she may then be put to the piano. An intelligent child will readily under-

stand that the hands are formed expressly to grasp or lift surrounding objects, so they need not be daily practised in grasping; but they are not formed to play on any instrument, and thus need to be daily practised in performing the requisite movements.

It is not our intention to lay down a plan for teaching music, but merely to show a mother how she may prepare her children to profit by the lessons of a professor. But here let us warn mothers against requiring their daughters to persevere in learning music when they have no taste for it: boys, in most cases, can please themselves whether they learn this accomplishment or not, but girls are too often compelled to spend from one to four hours a-day, during eight or ten years of their lives, at the piano.

If you be educating your daughter as a teacher of music, and she be possessed of a musical taste, it is quite right to devote so large a portion of her time to the acquisition of it. If she be learning it merely to enliven the domestic circle, and to aid the exercises of devotion, she may with propriety devote from one to two hours a-day to the study, provided she has a taste for it; if she has not, it is

waste time: not that you should decide in a few lessons on her capacity for learning; but to persevere year after year, to the serious interruption of more important studies, is worse than useless.

Vocal music is, in many cases, more easily acquired than instrumental: and when we consider how greatly singing adds to the cheerfulness and happiness of the home circle, we cannot but urge the early and judicious cultivation of the voice, both for girls and boys.

Many children early evince a taste for drawing, which it would be well to indulge. Their first efforts to copy the forms of letters, or to make houses, trees, and animals, on their slates, are often greatly admired and praised by parents; but, in general, they are not encouraged to make the tumbling walls of their splendid mansions perpendicular, nor taught that the trunks of their trees should be thicker than the branches, nor to reduce the size of the dog's nose within that of his leg. It requires no knowledge of the rules of perspective, nor skill in the art of drawing, to enable mothers to point out these defects, and to accustom the infant artist to correct them: her superior ob-

servation will thus enable her to render a mere childish amusement a source of instruction. The habit of observation, and the power of perceiving minute differences and variations, may be formed in children at an early age, by encouraging this taste for imitating familiar objects. Should they evince a talent for the delightful art, you should afford them whatever facilities you can, as it is one of those quiet fireside amusements which render home doubly attractive, especially to girls.

Till they can have the assistance of a teacher, if you be not a proficient in the art, you may obtain, at a moderate price, very good lithographed drawings for them to copy. The transparent slates will be found a source of great amusement, and particularly serviceable, by means of the accompanying lithographs, in giving accurate notions of forms. A small work, entitled "Drawing for Young Children," will afford you much assistance. But encourage them as early as possible to draw from nature; a leaf is easy to sketch, and the child should be able to sketch a considerable variety before he attempts a flower. Drawing may also be made subservient to the study of geography. If the little pupil has a dissected

map, he may copy the shapes of the different counties, and even of countries, on his slate, and thus become familiar with their forms and extent. As the children become older, they will be delighted to colour the outlines or boundaries of maps, and to draw small maps for themselves, which they may afterwards colour.

Among the accomplishments of the present day, we must not forget the various kinds of needlework, in which young ladies are apt to spend much of the time which would be better devoted to physical and intellectual exercise. Not that we would exclude needlework in any of its domestic or elegant varieties from the list of accomplishments, but we should not allow it to occupy the place either of useful studies, practical duties, or healthful recreation. A few years since we exclaimed with thankfulness, "the days of tent-stitch are gone by!" Alas, for the eyes and the spines of our young ladies, and the wardrobes of their fathers and brothers, those days are revived, though Crochet and Embroidery are now the names given to the apparently endless work.

When we look at the minute and laboured performances of growing girls, who have spent

many of the brightest hours of some of their best days, straining their eyes and compressing their chests with stooping over the work-frame, we cannot but fear that in after years they will feel the injurious effects of their exertions. A celebrated practitioner in nervous diseases used to say, that he never looked at an elaborate piece of embroidery, but he thought he saw *insanity* stamped upon it. Certainly, if it do not lead to that most awful of all maladies, sitting too close to the needle will be followed by a host of physical evils, which will find but a poor equivalent in the admiration of friends, or the flattery of visitors.

But there is a time for everything, and the young lady who rises early and employs her morning hours in study or useful domestic duties, may without impropriety be allowed to give a short portion of her leisure hours to any of the various styles of needlework now so fashionable. It is better that she should be thus occupied, than that she should indulge in listless inaction and supineness. Still, the observant mother will feel it necessary, we think, occasionally to remind her daughters, that ornamental needlework must not be classed among the imperative duties of women, but

regarded merely as an elegant accomplishment.

Dancing is an art, the acquisition of which by young children is so highly gratifying to maternal vanity, that we are not surprised that so many parents allow their children to learn what is generally considered an elegant and even necessary accomplishment. The principal arguments advanced in favour of dancing are, that the exercise contributes to health, gives children a graceful and easy carriage, and that it is an agreeable and innocent amusement for a social party.

We shall here borrow the language of two medical writers on the preservation of health. Dr. Combe says, "Dancing is a cheerful and useful exercise, but has generally the disadvantage of being used within doors, in confined air, often in dusty rooms, and at most unseasonable hours. Practised in the open air, and in the day-time, as is common in France, dancing is certainly an invigorating pastime, but in heated rooms, and at late hours, it is the reverse, and often does more harm than good." Mr. Davies writes, "Dancing exercises nearly the same muscles and parts as walking, and, like it, exerts but little influence on the arms

and upper portions of the trunk. It is a somewhat violent exercise, and induces a hurried circulation and respiration, besides increasing perspiration much beyond its usual standard. If pursued to excess, and not counteracted by exercises that call into use the upper limbs and upper portion of the trunk, it gives rise to an inordinate development of the lower extremities; and in this manner, in some measure, assimilates the male to the female form." These highly respectable writers have evidently no moral prejudices against dancing, and yet they prove that, practised as it is in England, it is decidedly injurious to health.

The first evil that occurs connected with this art is, that children are generally clothed more slightly than usual while dancing, particularly about the neck and feet. When heated by the exercise, they sit down to rest, and, if there be no judicious person to check them, choose the coolest part of the room, or have recourse to their fans, even should the drinking of cold water be prohibited. Hence the dancing lesson may be followed by colds, slight or severe, according to the constitutional strength of the children. But this is not the only evil. The mental excitement which precedes and

accompanies the lesson, when the numbers are considerable, the want of proper ventilation in the room, and the dust which is unavoidably caused by the exercise, produce in many delicate children headaches and nausea. The frequent rotatory motion which some dances, particularly the waltzes, require, often occasions faintness. The risks to which those are exposed who have to walk home after a lesson of this kind need not be specified.

If such be some of the physical evils which attend the learning to dance, in the middle of the day, in a comparatively cool room, without the additional stimulus of spectators, and without any variation from the general diet of children, what must be the consequences of their assembling at an evening party or "children's ball?" There the room is generally heated with fires and lights; the children are dressed still more slightly than usual; their spirits are excited by having so many spectators to admire and applaud them, and by being allowed so many stimulating drinks. They are generally permitted to sit up two or three hours beyond their usual time of retiring to bed, and when there they can obtain but little refreshing sleep, in consequence of the over-

excitement and over-exertion of the evening. The next morning, how ill are the little votaries of pleasure prepared for attending to their studies, should they even be able to rise at their usual hour.

The next argument in favour of dancing is, that it tends to give children a graceful and easy carriage. If the directions which have been previously given for the clothing and exercise of children be observed, and if mothers prevent them from associating with rude and vulgar playfellows, they need entertain no fears of their acquiring awkward manners. But another suggestion must be permitted. Parents and teachers seldom hesitate to allow the use of their largest room for the children to learn to dance in; could they not allow the same room for them to exercise in when they cannot be out of doors? They go to considerable expense in obtaining assistance to teach mere dancing; might they not with as little expense obtain some one to superintend the gymnastic and calisthenic exercises of their children?

A judicious teacher of calisthenics is very desirable for young ladies, and, in most circumstances, needful. Such a teacher, whether he use "poles" or "elastic bands," or dis-

pense entirely with such agencies, will be careful to equalize the exercises of the upper and lower limbs. No joint or muscle will be allowed to remain long inactive, and every movement will tend to give grace and pliancy to the frame. Calisthenic exercises of this class are always accompanied by music, to regulate the time and prevent ungraceful haste or abruptness in the movements. The exercises of the feet generally lead to the practice of the walking and other simple steps used in a quadrille.

After long experience and careful observation, we are induced to modify our previously expressed opinion on the subject of dancing. When a few young people of both sexes are met together on a winter's evening, and there is a desire to introduce some active amusement, a quiet, graceful quadrille, with appropriate music by one of the party, is much to be preferred to "a game of romps." This exercise should be intermingled with music, singing, or any quiet amusement, and ought not to be continued later than the ordinary time for closing an evening party in a well-conducted Christian family. We must, however, enter our protest against all rotatory dances. They are decidedly

injurious to the health, as before stated ; and we cannot conceive of a sight more unseemly than that of an elegant, delicately-trained young lady being clasped round the waist and whirled about the room by a gentleman who is perhaps but the acquaintance of an evening. Judicious Christian mothers will not sanction such exercises for either their daughters or their sons. As these dances are generally introduced in large parties or balls, the best plan will be never to allow children to join them, and then they will not be desired by the young people when they are of an age to have some choice of their amusements.

In answer to the third argument in favour of dancing, little need be said ; but we may here mention a few of the games which generally please children, and which are much better calculated to preserve the health and gracefulness of their bodies than dancing, as ordinarily taught and practised. Battledore and shuttle-feather is an admirable game for exercising every muscle in the body, particularly if children are taught to use the left hand as much as the right. In a large room two or more may play at once, each having a battledore, and sending the same feather from one

to the other. An India-rubber ball is equally useful, and so are skipping-ropes, as means of exercise, and sources of amusement. But to exercise the whole frame, to expand the chest, and to give ease and gracefulness to every movement, there is no game equal to that most correctly styled "Les Graces." These games may all be played by boys as well as girls, and they will afford abundant active amusement for a young party. Children who have a taste for books, drawings, shells, minerals, and flowers, will not require much assistance to fill up the hours allotted to social intercourse.

Hitherto, Christian mother, it has been a maxim with you, and you have taught your children to regard it as such, "that whether we eat or drink, or *whatever we do*, we should do all to the glory of God!" It may be objected, that the exercises recommended, and the games mentioned above, are not calculated to answer this end. But in these amusements nothing is sought for but exercise and relaxation, which are both essential to the preservation of bodily and mental health; and so far they do indirectly promote the glory of Him who formed us. Nor need we fear that our

efforts to make home cheerful and pleasant to our children will be in vain; they will rather give them a distaste to the charms of the world, and render them superior to its fascinations.

CHAPTER IX.

ON THE MORAL FEELINGS AND DOMESTIC HABITS.

IN a well-conducted system of education, the instructor endeavours to promote an intimate harmony between the intellectual and moral departments of the mental economy. Whatever knowledge may be communicated to a child through the powers of sensation and simple intellect, ought to contribute to the highest object of a parent's ambition—his purity as a moral being. The intellectual powers of our children ought to lend their aid towards the cultivation of those social virtues which will make them useful to their fellow-men, and to all who come more immediately under their influence.

In order efficiently to cultivate the moral

feelings, the mother should bear in mind that any desire or affection repeatedly acted upon, is after each repetition the more easily influenced ; and also, that any correct principle or rule of conduct, that has been frequently passed over without adequate attention, makes a smaller degree of impression after each instance of neglect, until it ceases to exert any power over the moral feelings. Thus we find that by neglecting to correct in children what is wrong, or by omitting to express our approval of what is praiseworthy, we do them as great a moral injury as if we refrained from teaching them what is right.

Children are apt to form a habit of contradiction, against which you must carefully guard. One of the first words we hear a child utter is " No ! no !" which he will sometimes vociferate at the utmost pitch of his voice, when he is required to do anything, or to have anything done for him, which he does not like. These are sweet sounds to a young mother's ears, and she scampers after the young tyrant, exclaiming, " You shall," and loading him with kisses, shows that she is delighted with his prowess. He will soon add to his vocabulary, and " I shall," and " I

will," "I shan't," and "I won't," resound through the house; and when he is made to feel that he must yield, his cries are long and loud. "He is but a child," says the indulgent mother; true, but he is old enough to destroy both his own comfort and yours, as you will find to your sorrow when the habit is a little strengthened.

To contradict is in fact to disobey, and the only method we have found to answer in such a case is, to avoid contradicting in return, and when the child says "I shan't," etc., to say with serious composure, "You should not say so, it is naughty; you *must obey*." A second "I shan't" will probably be the response; but instead of noticing it, steadily lead the child to perform, or to submit to, the required act; and when he finds that he must *invariably* yield, he will soon cease to contradict.

We have before stated, that obedience must, at first, be taught as a habit; but by the time a child can speak and understand simple words, you must begin to inculcate obedience not only as a habit but as a virtue. It cannot be too deeply impressed on your mind, that though God has commanded children to obey,

you are to implant the habit of obedience long before they can be morally responsible for their conduct. You must also early teach them that to obey their parents is pleasing to the Lord, and that their obedience is not required merely for your gratification, but because "It is right" that they should obey.

Though, as we have before stated, we would condemn a tyrannical and arbitrary exercise of parental authority, we warn you against always assigning a reason for your commands. If you tell a child to do anything, and he asks, with a look of unwillingness, "Why, mamma?" quietly say, "Because I told you, my child; it is your duty to obey me, you know." If he *first* fulfil your command, and then, not understanding the subject, inquire the reason, you will do well to explain it, unless it be something he ought not to know: in such a case tell the truth, by saying, "I do not wish to tell you now," and turn his attention to something else. If children are not to obey till they know *why*, they will be exposed to much evil. A mother may see an approaching danger which her child sees not, and by his paying unquestioning obedience to her call he may be preserved from it. We knew two little boys

who were playing on the edge of a stone quarry, and it seemed to their mother, who perceived them, that another step would precipitate them to the bottom ; she dared not trust her own voice, so great was her agitation, but she sent to say she wanted them ; and to their habit of prompt obedience she attributed the saving of their lives.

Had we not witnessed the peace and harmony which implicit cheerful obedience produce, in the family of a highly valued friend, our attention would not have been so soon roused to the subject. In her family we never but once witnessed the least act of disobedience, and that was immediately followed by a slight but suitable punishment, inflicted with firmness, and accompanied with expressions of deep regret that it had been merited. As soon as the child was sufficiently composed she returned to the room, asked forgiveness, complied with her parent's command, and was restored to favour and peace. What a different scene must a family thus regulated present, from one where obedience is not uniformly required. There the parents are constantly checking, scolding, and punishing, without producing any good effect, whilst the

children are perverse, quarrelsome, and unhappy.

A disobedient child is exposed to much physical injury, for he will eat forbidden things, and do forbidden actions, which may seriously affect his health; and how a disobedient child can have his intellectual powers cultivated, we cannot conceive: unless he please to learn, what teacher can instruct him? But it is the moral injury to which he is liable that demands your most serious consideration. If he break, if you allow him to break with impunity, the first commandment with promise, how can you expect him to conform to any other precept of the Divine law? If, while a child, you do not train him to obey his earthly parent, how can you expect that, as a man, he will obey his Heavenly Parent? If his naturally rebellious spirit be not subdued in childhood, it will grow with his growth, and strengthen with his strength. Oh, if you wish your darling child to be happy in this life, train him to obedience—if you wish him to be happy in the life to come, train him to obedience.

Great care must however be taken not to weaken the child's affection for you, while you cultivate this essential virtue. If you begin

with the infant you will have little difficulty with the child, and consequently no severity will be needed; but *you must always be firm*. It is in what are called trifles that mothers are generally too much inclined to yield, without considering the probable results. A mother ought never to utter an injunction without seeing that it is immediately obeyed. The habit of disobedience is strengthened by every unenforced command. How common it is to hear a mother say, "Lay that down, child," and then she goes on with her occupation without again thinking of her order. But the child thinks of it, and he soon learns that he may disobey with impunity nine out of ten of his mother's injunctions, and he almost unconsciously rejoices in the power which he feels he possesses. Alas! how little does the undecided mother think of the trouble and distress she is storing up for herself and her darling. An instance has lately come to our knowledge where instantaneous death was the consequence of an act of disobedience, and that apparently of the most trifling character.

Without the exercise of any undue severity, it is, however, possible to carry the principle of passive obedience in children too far. You

must not forget that they are endowed with reason and with judgment, which require cultivation as well as the other powers of the mind ; and you must look forward to a period when they will have to act without your guidance, and to decide without your advice. It is therefore essential that you should, as early as possible, inform their judgments, and teach them to discriminate between right and wrong. Suppose, for instance, your child had not had access to a garden until he was five or six years of age, and you then removed to a residence where a garden was his only play-ground—would you do right in simply commanding him not to eat unripe fruit, or to taste the leaves of any of the plants or flowers? Certainly not. You should endeavour to explain to him that unripe fruit will disagree with him, and that the eating it will most probably be followed by pain ; that even should he not feel poorly immediately after eating it, he might still receive injury from doing so ; tell him, when he is older he will be able fully to understand the reasons for your prohibition, but that he must now obey you implicitly. You may also inform him that the leaves of some plants and flowers are poisonous, and that, as he does not

know how to distinguish those that are proper to eat, he must attend to your directions and take none. By these means you inform the judgment of your child, and give him to see the reasonableness and propriety of your injunctions : he will also be more inclined to yield on those occasions when you may not deem it expedient to explain the motives by which you are actuated.

By thus training your child to habits of rational and cheerful obedience, you are in no danger of weakening that moral energy so essential to success in life. Many parents greatly err in this respect. Some break the will by severity ; others enervate and subdue it by persuasive kindness ; forgetting that without energy and decision of character, the most virtuous habits may easily be destroyed, and the best resolutions rendered abortive. A young person without power to direct his own will, is, so soon as released from parental control, left to the dominion of his desires and affections, or more frequently, feels himself governed for good or evil by the first master mind with which he may associate. How important is it, then, that this principle of self-government, this moral energy, on which so much after-

good depends, be carefully nurtured in early youth.

We are quite aware, that to cultivate that strength of character to which we refer, greatly adds to the difficulties of education, but it forms no insuperable obstacle to its success; it enables the child at an earlier age to assist in his own moral culture, and makes him sooner feel his own responsibility.

We are most anxious to express our sentiments on this point so as to be clearly understood, as misconception on a subject so intimately connected with the future well-being of the young would involve evils of serious magnitude. The necessity of training children to habits of obedience seems to be universally allowed. The propriety of cultivating that energy of character which in after life distinguishes the man of independent mind from him who is the mere creature of circumstances, will be equally admitted. The great difficulty in education is so to combine these two objects that they shall not neutralize nor oppose each other. In this respect, we can assure you, the practice is not so difficult as the theory may appear to those who have not previously thought on the subject. Circumstances are

occurring every day which an observant mother may improve, for leading her child to exercise his judgment and to follow its dictates, in opposition to his own feelings ; and every such conquest of the judgment over the feelings strengthens the mind, prepares it for future conflicts, and insures it still greater victories.

Habits of disobedience will necessarily lead to habits of *denial*, or *lying*. We have heard a child of less than two years old deny that he had done something which he knew was forbidden, when he had been seen to do it ; or, when a third person has been stating that he has done something wrong, he would watch our countenances, and, as soon as he saw we looked grieved, would exclaim, "I didn't do it." Now, the difficulty in such cases is to discover the dear child's motive. Is it from a habit of contradiction, or from a fear of punishment, or from a desire to deceive, that he denies his fault ? It cannot, we think, be from the last ; for the child cannot, surely, expect to deceive, when he knows his fault has been witnessed. It is, probably, partly from the first, but principally from the second. We think that it is better, at so very early a period,

not to charge the child with an untruth, but to treat the denial as contradiction; to punish the fault as gently as circumstances will allow, and to endeavour to impress upon his mind the naughtiness of denying it.* He should be told that the great God, who made him, and who takes care of him, will be angry if he hears him say he has not done a thing, when he has done it. You should watch his looks when he is exposed to a similar temptation, and if they indicate fear, *help* him to speak the truth, or to refrain from denying it, by saying, "Now, my dear, don't deny it," or "Tell me just how it is, and mamma won't punish you this time;" if he looks re-assured, and as if he might be put so far to the test, ask, with an encouraging smile and voice, "Did you do it, love?" If he answer "Yes," you have accomplished much—you have helped him to overcome a desire to deny the truth. As reason expands, you must still watch and still assist him.

It is very desirable never to ask a child to criminate himself, especially if you have only his word to rely upon. But should it be necessary to ask him, or should you inadvertently say, "Did you do this?" mark his counte-

* See Chapter on Punishments and Rewards.

nance, and if it manifest the least hesitation, say, "Come to me, love, and I will help you to speak the truth." These words, accompanied with looks of encouragement, will almost invariably secure the child's confidence, and if he be thus assisted for a year or two, a good foundation will be laid for one of the first moral virtues—truthfulness.

The unceasing activity of some children is constantly leading them into mishaps, for which some punishment is perhaps necessary ; a child should be encouraged to come and tell you, and ask forgiveness, when these mishaps occur unknown to others ; the forgiveness thus sought should be immediately granted, and accompanied with expressions of commendation for his having spoken the truth. You need not fear that he will thus acquire an indifference as to committing faults, when he knows that by acknowledging them he can escape punishment. You may take many opportunities of correcting similar faults, when the child's confession is not requisite, nor his truthfulness hazarded. Should you, however, convict him of a wilful falsehood, and you feel convinced that he knew it to be one, you must not, on any account, flinch from duty—he must be told that it is

your duty to prevent him, if possible, from ever telling a lie again, and that he must be punished. If you punish him without anger, you will not, it is to be hoped, be in danger of using too much severity; this would be very unadvisable, particularly for the first time. When he has ceased crying, and is tolerably composed, take him on your knee, and most solemnly reason with him on the awful nature of his crime—of the hatred that God has to liars—of the punishment with which He has threatened them, particularly of their being banished from his presence in heaven; then lead him to kneel with you at the footstool of mercy, and pray for him that he may be preserved from so great a crime in future; and desire him to ask, in his own simple way, for the forgiveness of his Heavenly Father: this should be followed by an entire restoration to your favour, and the subject should not be referred to again, except at his next evening prayer, when he should be told to pray for grace always to speak the truth.

Children of fertile imaginations are apt to tell long tales, which have little or no foundation in truth, and we are almost tempted to admire and smile at their ingenuity. But this

must not be permitted—it is a kind of falsehood which may lead to very serious consequences; one mode of correcting this evil is to question them, so as to lead them to see the absurdity of their representations, and then to reason with them on the wrongfulness of indulging in such habits; and it may be necessary to threaten chastisement if such tales be repeated. But here again let us recommend our favourite system of assisting children to do what is right. When a child who has contracted such a habit begins to repeat anything he has seen or heard, warn him to consider what he is going to say, and remind him that, though you do not know all the particulars of his tale, his Heavenly Father does, and will be displeased at the least wilful deviation from the truth. Another mode is, to desire your child to tell his father some circumstance that may have occurred during your walk, carefully helping him whenever he seems to be going wrong, and dwelling on the necessity of great exactness.

But if parents wish their children to be truthful, they must set them the example. You must allow yourself no license whatever, either in word or action. Whatever you pro-


mise a child must be performed ; and if you say that certain conduct on his part will be followed by certain deprivations, you must keep your word, however much it may incommode you. If, for instance, you tell a child unconditionally that at a certain hour he shall have an apple, and if, before the time mentioned, he should be very naughty, you must not withhold the apple ; you must keep your promise, and adopt some other mode of correcting his fault. A habit of threatening children is highly objectionable, and should be carefully guarded against ; there is no method so likely to prevent it, as to bind ourselves to fulfil all our threats. “ If you do that I’ll whip you,” or, “ Put that down, or I’ll send you out of the room,” and similar exclamations, are so often used by some mothers, without being carried into execution, that they are scarcely noticed by the children, till the mother’s anger is roused, and then she does what she did not intend to do. Strive never to threaten in an angry tone. Calmly to tell a child that if he repeat certain actions you shall be obliged to inflict a certain punishment, will generally be sufficient ; but if he should disobey you, let nothing prevent you keep-

ing your word; you must always speak the truth.

Children are so nice observers, that in their presence you must be on your guard against insincerity to others. To receive an unexpected visitor with expressions of joy and welcome, and when she leaves to say how vexed you were to be interrupted, is but a poor practical lesson for your children. In short, it cannot be too strongly impressed on your memory, that *your example is a principal means of educating your children.*

Endeavour to cultivate in children a habit of self-command and self-denial. When you see any danger of your child being overcome by anger, quietly pronounce his name, or call him to your side; this has generally a surprising effect. If your words and actions be accompanied by a look of regret, it will immediately change the current of his feelings, and lead him to turn his attention to himself; in other words, he will examine what there is in his conduct that has given pain to his parent. A little sympathy with his wounded feelings will secure his confidence; and if you find that any one has acted improperly towards him, you should require the offender to avoid such

conduct in future; if, on the contrary, you find that he has been angry without just cause, try to convince him that he was in the wrong, and to show him the folly and evil of being angry. When his mind is composed, point out to him the necessity of practising self-command—that without such a power he can neither be happy himself, nor contribute to the happiness of others. Show him how often he is troublesome to those who wait upon him, and what self-command they have to practise towards him. Tell him, that if you were to be angry and strike him every time he tries you, he would be very unhappy. Here again he must be referred to the conduct of God towards his creatures: He has supreme power, and could, if He chose, strike us dead when we displease Him; but He is patient with us, and forbears to exercise wrath. Point to the example of the blessed Saviour—He was meek and gentle, long-suffering, tender, and compassionate. If the child be familiar with Watts's hymns, repeat to him the hymn on anger. But it is impossible to dictate all that a pious and judicious mother would say on such an occasion; her own heart will be her best prompter: but what we recommend is the result of experience.



To teach children self-denial will not be an easy task. The love of self, which is a legitimate principle of action when kept within proper bounds, is so essential a part of our nature, that it may be needful at first to offer a reward to secure an act of self-denial; but that reward should be calculated to excite some of the highest affections of the mind, as, either benevolence, or filial or fraternal love. For instance, if your child be playing with some toy that attracts the babe's attention, the latter will, very probably, attempt to seize it, and cry if it be refused. It would be wrong to compel the child to give it up to the baby, or to reproach him if he will not; he should be kindly requested to yield, and induced to do so by the assurance that it would please you very much, and make baby happy. A well-trained child will generally yield to such persuasives, and his compliance should be rewarded by your kiss. When the babe seems pleased with the toy, say, "Now, my love, see how happy you have made baby! you have been practising *self-denial*, and that will always make you happy: don't you feel more comfortable now than if your little brother were crying for your pretty toy?" There is no reason to doubt that

the ready "Yes, mamma," would be confirmed by the glowing cheek and sparkling eye of the gratified little philosopher. It might be advisable to repeat the circumstance to his father, and to dwell on the happiness that the child's self-denial had brought on mamma, baby, and himself; the father's approving observations would deepen previous impressions. As the habit strengthens, self-denial will be practised without so great a stimulus; the child will feel pleasure in contributing to the happiness of others without thinking of self; he will become benevolent, generous, disinterested.

At a suitable age, children should be taught some of the duties of social life. Tell them that the benevolence they have been accustomed to exercise at home, must be called into requisition in their conduct to their fellow-men. The great principle of doing to others as we would have them do to us, should be deeply impressed on their minds. Let them learn to exercise benevolence in relieving distress, though this may involve much self-sacrifice; not by pecuniary aid only, the easiest of all modes of gratifying the feeling of benevolence, especially in children, who give what is not truly their own—but by such exertions to

serve and please as a judicious parent will readily suggest.

They must also exercise benevolence towards the character, conduct, and reputation of others. If young people never hear their parents speak injuriously of the absent, but observe that they view their conduct with indulgence and forbearance, that they assign to them the most favourable motives, and make allowance for the circumstances in which they are placed, it will not be difficult to induce them to cultivate that "charity" which "thinketh no evil." This feeling should especially be developed in their intercourse with dependents, whom they should invariably treat with courtesy, gentleness, and kindness.

Before children know the value of things, or are aware that by giving part to others they diminish their little stock, they often seem to be very generous; they will run round the room with their cake or apple, and cry, "Taste, taste," to every one they see. Children a year or two older, who can better appreciate the value of their good things, and who have observed that every donation lessens them, are very cautious how they invite tasters, and often refuse to give a share to those who ask

for it. Mothers must not be distressed at this apparent want of generosity in the older child; it will not continue long, if he be carefully trained; but to correct it will require the exercise of judgment. While you express the pleasure that the generosity of the younger gives you, be careful not to draw a comparison between the conduct of the children. Simply say to the older, "Should you like to see how pleased I should be with a taste of your cake?" If he come and let you taste, take a little, that he may feel he has made a sacrifice to gain your approbation; but don't take much, lest he should be discouraged from offering it another time. He will thus be led to feel the great happiness he can purchase by a small sacrifice. Should he refuse to give you any, take no notice of him; don't blame him, but don't give him any sympathy in the pleasure which his sweets seem to impart, while you show him that you do sympathize with the younger one who has shared his good things with you. A plan like this, persevered in, will, we know, produce a change in a few months, for we have tried it in a case where the apparent want of generosity in a child caused great uneasiness. A young mother

once sent for two apples, and holding them both in her hand, asked her little boy, four years old, to take one. He first took hold of the finest, but after a moment's consideration he laid it down, and took up the smaller one. Her thoughts were occupied with something else, and they had nearly eaten their apples before she recollected the singularity of his choice. She then asked him in an indifferent tone, "Why did you take the smaller apple, my dear?" "Because I wanted you to have the larger one, mamma," said the child, quietly taking another bite. The judicious mother thanked him, but did not praise or caress him, though she was much touched with such an instance of disinterested kindness. She knew that the pleasure of having given her the finer apple, the feeling of benevolence, was of itself a sufficient reward, and she feared that by praising him, or by associating praise with benevolence, she should either lead the child to affectation, or lessen the purity of the satisfaction which he felt.

Children who are accustomed to the exercise of self-command and self-denial will be easily preserved from quarrelling. This is a habit so early contracted, that its slightest

manifestations should be checked. The present and future welfare of all your children depends greatly on your training them to "dwell together in unity." They should be made to feel that it is, indeed, "good and pleasant," by your embracing the opportunity, when they seem most happy, to talk to them on the duty and blessedness of loving one another. When they have made some little sacrifice for their mutual pleasure, lead them to observe how happy they feel, and encourage any little acts of kindness that they are able to exercise towards each other. If one seems interested in looking at something new or pretty, tell him to show it to the others; convince him that pleasure is increased by association, if each of the associated party be of an affectionate, self-denying temper. When slight quarrels have arisen, we have often found it sufficient to appeal to the fraternal affections of the children to induce them to seek a reconciliation.

While writing this, a brother and sister, the former four, the latter two years old, were heard crying; on being called into the room, they had each a tale of woe to tell—the little girl had nipped her brother's arm, and he had

called her naughty ; we turned their attention to each other, and she soon ran to kiss brother's arm better, and he stooped to embrace her, and promised not to call her naughty again, but to help her to be good. When they were composed they both knelt by their father's side, while, with a hand on the head of each, he prayed that they both might be actuated by the spirit of mutual kindness and forbearance. It was beautiful to witness the affectionate feelings they afterwards evinced. If quarrels become serious or frequent, it will be necessary to separate children for a short time, and each should feel the desolateness of solitary confinement: on their liberation, care should be taken fully to reconcile them, and to make them feel as much as possible the benefit and pleasure of reunion.

Some who read these pages may be inclined to say that children of from two to five or six years of age are too young to practise the moral virtues. We allow that they are too young to possess these virtues in their full bloom and perfect development; but they are not too young to receive the seeds of them. If, by neglecting to sow these seeds in early childhood, we only lost time and deferred their cul-

ture to a later period, we should even then unnecessarily inflict an injury on our children ; but, alas ! this would not be the only evil. Every virtue has its opposite vice, and that vice needs no culture. Neglect to lead a child to cultivate fraternal love, and jealousy will spring up in his bosom : neglect to train him up in habits of respect and obedience, and he will become contradictory and rebellious : neglect to form in him habits of truthfulness, and he will become deceitful : neglect to cultivate in him self-command and self-denial, and he will become the tyrant of the domestic circle. In short, virtuous habits are the only firm safeguards of virtuous principles,—and *virtuous habits cannot be formed too early*.

Let us also ever bear in mind, that the tone of morals in children cannot be fixed too high ; nor can the principles of morality, as inculcated in the Word of God, be too deeply impressed on the mind, during that period of life in which impressions are most easily made.

CHAPTER X.

DOMESTIC HABITS.

THE domestic comforts of families depend so much on the habits of order and neatness which its various members practise, that we are strongly inclined to place them on a level with the moral virtues: certainly, the cultivation of them tends to the perfecting of those virtues, for none but the thoughtless or indolent can be cheerful and passive amidst scenes of confusion and disorder. There can be no domestic comfort without system and rule, but to their influence all the perplexing difficulties of the largest establishment will readily yield. In this respect, more than in many others, children are influenced by the example of those around them: still, they will require training to orderly habits; or they will be more apt to

admire than to promote that domestic comfort which results from the cultivation of them.

Whatever may be the accommodations of a house, every thing it contains ought to have its appointed place, and each member of the family should be required to uphold this arrangement. Young children who are unable to employ themselves, are always pleased to fetch and carry for their elders. The child of two or three years old may be taught to put his father's slippers, or his mother's boots, in their place, to hang his cap on its own peg, or his hoop on its proper nail. The little girl, too, will soon attempt to fold up her pinafore, and if kindly taught and encouraged to do it, will soon learn to place each article of dress in its appointed drawer. But when children can find for themselves sufficient occupation, and have scarcely leisure for their various amusements, they begin to neglect these orderly habits, and to feel it a serious interruption to their pleasure to stop and arrange each article of dress or study, which they may have been using.

If the mother yield now, there will be little probability of her restoring order. Reasoning with children on the discomforts of a disorderly

and ill-conducted family may be useful, and also letting them feel the inconveniences resulting from lost gloves, torn dresses, and untidy drawers: but this will not avail unless followed up by constant watchfulness on the mother's part, to see that her commands are regularly obeyed, till the habit is confirmed. An active mother often finds it less difficult to put the books of a romping boy in their proper place, than to call him from play to do it himself; or to arrange the wardrobe and repair the dress of a careless girl, than to see that she herself properly performs those duties. By these means the mother saves present trouble, at the certain cost of much future trial to herself, and injury to her children.

Repetition makes most things easy; and if a boy finds that he is invariably interrupted in his amusements to put his books into their place—or the girl that she is taken from her sports to arrange her wardrobe or repair her dress, they will soon feel the disadvantage of being negligent, and will gladly avail themselves of the systematic neatness which can alone secure to them the quiet enjoyment of their leisure.

But it is not while they are mere children

that our sons and daughters are to reap the advantages of order and neatness in all their actions. Let us picture a home where the mother, prevented by indisposition or the infirmities of age from the active discharge of domestic duties, has to leave the performance of them to her daughters. The father returns, it may be, from the toils of business, or the still greater fatigue which a profession involves, wearied with physical and intellectual labour; he finds his house in perfect order, his table in every respect well arranged, and his wife and daughters dressed with as much neatness and care, if not with as much splendour, as if they expected visitors. Can a husband and father be otherwise than gratified at this daily attention to his tastes and wishes, especially when he knows that it is to his daughters' active and orderly habits he is indebted for these comforts, and that it is to his wife's judicious training of those daughters that they are indebted for the formation of these habits? The brothers also feel that their home is doubly endeared to them, by the systematic neatness which pervades every person and every object by which they are surrounded; nor will they, as is too often the case with young men, be

driven from their own houses, to seek with strangers those social enjoyments which home ought invariably to afford.

But we habitually expect the ladies of a family to appear appropriately dressed at a well-served dinner-table, we do not, therefore, feel inclined to comment upon the fact; but if the female members of a family appear neatly dressed at a well-appointed breakfast-table, which is more graced by their cheerful conversation than by the brilliancy of the equipage, we may rest assured they have little reason to fear that either father or brother will needlessly delay his return in the evening.

Would that we were in happy ignorance of a reverse to this picture of domestic order! As the sons and daughters of a family become older, they are apt to indulge in habits diametrically opposed to those in which they have been trained. The first difficulty is to rouse them at a seasonable hour in the morning, so that they may have time to dress neatly, and attend to their private devotions before the appointed breakfast time. Let us look into the deserted bedroom of two sisters, equally self-indulgent, and mark the confusion there. The dresses unfolded, the ornaments of the previous

evening crowding the toilet-table, and mingled with the uncombed brushes, and the pomades, which have been hastily used and laid aside; though sometimes, we are too well aware, lazy, untidy girls will smooth the front hair, and slip on a net to cover that which has not been brushed. We will not examine very minutely the teeth, nor the nails, under such circumstances, nor must we be critical about the feet; but we see that the rosy glow of the skin, the glossy smoothness of the hair, the neat fit of the collar and cuffs, are all wanting. Perhaps breakfast has commenced, and the truants are received with frowns or complaints, and reply with petulance, or seat themselves with sullen and indignant countenances.

But it too frequently happens, where family worship is conducted before breakfast, that the reading, if not the prayer, is interrupted by the late risers, and the spirit of the parent is painfully discomposed during the service.

Let us suppose the breakfast over, when the girls have to hasten to their rooms to complete what ought to have been done before they went down, instead of being ready to assist the father in his preparations to leave home,

or the mother in her numerous domestic duties. Again we exclaim, would that this were an imaginary sketch ! But such habits as these are not suddenly formed. Perhaps the mother or father has been ill, or from home, or there may have been visitors in the house who have interfered with due regularity, and advantage has been taken by the self-indulgent young people. Here a father's firm decision is required ; and he must persevere till order is restored, or there will be no likelihood of permanent domestic peace.

We know some young ladies who anticipate the arrangements of the morning by putting properly away everything which has been worn in the evening, and placing in the most convenient order each article which has to constitute the morning toilet. The mother's watchful eye is required to effect this : if she see that these habits of order are formed, and, by occasional supervision, prevent their being seriously interrupted, all may go on well. Still, the father should let it be clearly understood that he is as determined as the mother to see that, in his house, "all things be done decently and in order."

But it is not to females only that these

habits are valuable. Our sons, also, ought to be accustomed to good order, personal neatness, and early rising; for what business or profession can be properly conducted without system and method? How much misery has been brought upon families by the negligence or disorder which has been indulged in, by those who conducted the business on which they depended for support? How many have not only ruined themselves, but involved others, by a species of neglect which early training ought to have corrected!

Habits of active industry are necessarily connected with those on which we have just dwelt. It is possible that an industrious person may be disorderly and immethodical; but it is next to impossible for a person who is neat and orderly to be slothful and indolent.

The Scriptures declare that, "The love of money is the root of all evil." We are bound, therefore, to guard against anything in our conduct to our children which may be calculated to inspire them with this 'love.' Probably, the most efficient means of preserving them from either the "love of money," or the abuse of it, will be to teach them early its proper use.

The child who is accustomed to take money to the confectioner's or the toy-shop, almost every time he is taken out to walk, naturally thinks that the only use of money is to supply him with sweets and playthings, and he loves it as a means of promoting his pleasure. True, he may be occasionally entrusted to give a penny to the child that comes begging to the door, but as he does not see how it is used in that child's miserable home, he concludes that it is given to purchase sweets or toys with. As all the necessities of life are provided for children without their interference, it is not till they are properly informed, that they can know that money procures them.

It is not difficult to teach a child that money is a medium of exchange, and that it is worth no more than what it will procure. For instance, a child may go with his mother to a shop, and she may inform him that the penny he holds in his hands can be exchanged for a small loaf, which he may give to a hungry boy, or, if he choose, he may eat it himself. Or he may be out on a cold day, and his mother may take him to a shop where he can exchange a silver coin for a pair of warm gloves for himself, or socks for some poor child he knows.

He will thus learn that money is to be exchanged for what we ourselves need, or what will supply the wants of others.

When a child thus feels the use of money, he will soon wish to know how it is to be procured; he will discover that it is not made at home, and will want to know where he can obtain a supply as inexhaustible as his mother's seems to be. He will readily understand that the man who works in the garden receives money for his labour, which he can exchange for food or clothing; and as his mind expands, he will comprehend that mental labour receives a similar reward: he will thus learn that money is to be procured by labour, in order to be exchanged for the necessaries and comforts of life.

When old enough to be allowed a little pocket-money, children should be taught to restrain their wishes, and not to spend it as soon as they receive it, merely for the pleasure of possessing something which will probably cease to please in a few hours. They should be informed that most things which are worth keeping, cost more money than is given to them at once, and that they must save their small sums till they amount to large ones, or

they will never be able to make any valuable purchase, either for themselves or others. Every repetition of these acts of self-denial will make them more easy, and thus the child will gain the habit of keeping money by him till he has some use for it.

If there be a strong inclination to spend money needlessly, it will be well to let the young spendthrift feel the want of it. For instance, a case of distress may present itself which he is unable to relieve in consequence of his previous extravagance. Let him feel the pain of not being able to gratify his benevolence: he must not be allowed to borrow in order to remove his difficulty, but must be made to know, that in order to be generous he must exercise self-denial. Children should never be allowed to borrow, even to give to others, or they may form a habit which is productive of almost as much evil as the love of money.

Parents may fear that teaching young people to take care of money may lead them to place an undue value upon it. No such difficulty need be apprehended, *if they save to spend, not to hoard*. There are children who, out of a few pence a-week, contrive to give a

small sum monthly to the missions, and who speak with delight of having at least a few nails in the missionary ship ;—who can give a trifle to the poor, or to a Sunday-school collection, and who occasionally make a birth-day present to a brother or sister, or even to a parent. Such children, we may hope, will in after life know the difference between the love and the use of money.

As soon as children can keep a cash account, it is well for them to put down all their receipts and disbursements, and to balance regularly. They should be required, once a month, to make out a statement of the sums spent, under different heads. Thus:—For useful articles—For charity or the support of the gospel—For presents to friends—For needless or useless things. A classification like this will be a great preservative from extravagance, and a strong inducement to the exercise of a liberal economy.

When young people are of an age to feel their responsibility, they should be led to consider that it is not to their parents only they must give an account of the use they make of money, but that they are responsible to a Superior Power for that,

and all the other talents with which they are entrusted.

They may learn from the parable of the "Unjust Steward," that God will not hold him guiltless who squanders what is committed to his care ; and from "The Talents," that riches are not to be hoarded, but used to promote the glory of God, and the welfare of our fellow-creatures. Happy they who are fully prepared to give a good account of their brief stewardship.

CHAPTER XI.

PUNISHMENTS AND REWARDS.

To prevent the future commission of faults ought always to be the object of punishment ; it should, therefore, be inflicted with judgment, with composure, with affection, and with promptness. It should be suited to the degree and nature of the fault, and to the disposition and circumstances of the offender.

All punishment is of itself an evil. It inflicts pain either on the mind or on the body, and consequently, in its immediate effects, deducts from the sum of human happiness. It is calculated to produce in a child a feeling of anger towards the parent, to weaken his affection and confidence, to fill him with dread, and to tempt him to the practice of deception and falsehood in order to avoid it. If such be its probable effects, the less frequently it is ne-

cessary to resort to it the better ; and the less of it can be made to suffice, the less evil will result from its infliction. Let us endeavour to imitate the example exhibited to us in the conduct of our Heavenly Father towards the great family of mankind. We see in Him no tyrannical exercise of power. "He doth not afflict willingly, nor grieve the children of men." His arms are always stretched out to receive the returning prodigal ; and it is evident, from all his dealings with us, that He wishes to inspire that love which casts out all slavish fear.

It is surprising at how early an age children may be made to understand the nature and design of punishment. If we exercise judiciously the high prerogative with which God has endowed us, they will soon perceive that we correct them, not for our own pleasure, but for their profit, that they may be partakers of His holiness. You should inform your children that it is God who has placed you in authority over them, and that you must give an account to Him of the manner in which you have trained them up : that He will be displeased with you if you do not punish them when you can make them good by no other means. Tell them how angry He was with Eli, because,

when "his sons made themselves vile, he restrained them not."

One of the greatest evils of severity in parents is its tendency to produce falsehood in children. In many cases the first lie a child tells is from fear of punishment, and that perhaps for a mere accident, or some act of thoughtless mischief. Where proper discrimination is used as to the nature of children's faults, this evil will be greatly decreased.— On this subject, the use of correct terms, in speaking to children, is absolutely needful. "Naughty boy!" "Naughty girl!" are exclamations so often in the mouths of some nurses, that a child never connects a right idea with the term. When your child is doing something contrary to the rules of good breeding, such as entering a room too abruptly, or not showing proper respect to strangers, it will suffice to point out to him that it is rude to do so, and that he must not do it again; if this be done mildly and firmly, it will, probably, be remembered. If, however, a bad habit of any kind be formed, you must not expect it to be easily conquered; it will require line upon line, and precept upon precept. You must *assist* your little one to conquer it; but you

must not call him naughty so long as he strives to obey you, and is overcome only by the force of habit.

Accidents must not be treated as faults, though children must be taught carefully to guard against them. If your child were to carry his little basin across the room in safety, he would very likely be praised for the wondrous feat; but if, on the stimulus of this praise, he were to seize a valuable piece of china, and in crossing the room were to drop and break it, he would be in great danger of being called naughty, even if he escaped punishment; but would not your child's motive be the same in both instances? He wished to show his cleverness, and to obtain your commendation; he was unfortunate, not naughty; and you must teach him to distinguish between valuable articles, which he must not touch, and the cheaper ones, which he may touch; *the main difficulty in such cases is to command yourself.*

But children will often be very naughty, and you must prepare yourself for the trial. When they are mischievous and meddlesome, a most effective remedy is, to tie one or both hands behind them with a piece of ribbon, so

as not to give pain, but to produce a sensation of confinement. To tie the feet together for climbing on furniture that has been prohibited, will effectually cure the habit. Even very young children see a suitableness in punishing the offending hands or feet, and will often submit to it without crying if you do not accompany it with expressions of anger, which is not desirable.

Punishment should be made to correspond, as nearly as possible, with the nature of the fault committed. For instance, if a child, after being duly admonished, persists in behaving improperly at dinner, and you remove him to another table, while your countenance expresses grief that his misconduct should render such a measure necessary, he will feel the punishment to be the consequence of the fault, and to be appropriate to it; but he would see no connection between behaving improperly at dinner, and having his feet tied together.

In cases of disobedience in very young children, the best plan is to put the little rebel in the corner, with the face towards the wall, and a chair behind him; if he attempt to move it, and cries violently, sit down upon it your-

self, till the cry ceases to indicate anger, and he becomes distressed ; then ask if your prisoner will be good, and you will generally receive a submissive answer, which should be immediately followed by the kiss of reconciliation. Whenever a child has been punished, your attention should not be entirely withdrawn from him till he has become penitent for his fault, and desirous of forgiveness ; and after he has been forgiven, he should be affectionately reasoned with on the impropriety or sinfulness of his conduct. While his spirit is subdued by punishment, and his heart softened by reconciliation, he will be in a good state of mind for receiving the impressions you wish to produce. To punish a child without endeavouring to accomplish the ends of punishment, is too much like the exercise of arbitrary power ; it seems more like the effect of revenge than of benevolence.

If children have been well trained whilst infants, it will seldom be necessary to resort to corporal punishment. In cases of decided obstinacy, a smart smack on the arm may be needful, but it must not be given hastily, nor in anger. You must look serious and must express great regret that you are obliged

to whip. Point to the redness on the arm, and try to impress the child with a sense of the severity that has been used, for it is not the degree of bodily but of mental pain that constitutes real punishment. Many a child, who would laugh at a blow received in a fall, would sob violently at an angry word from an affectionate parent.

We can scarcely suppress our indignation while briefly animadverting on the advice given in a work which we have lately met with, "Let it be a rule never to punish with the rod on the same day on which a fault is committed." The writer of this sentence would not object to your teaching your child to repeat that beautiful verse of Watts'—

"The wise will let their anger cool,
At least before 'tis night,
But in the bosom of a fool
It burns till morning light."

and then he would have you evince by your conduct that the sun must "go down on your wrath," as you could not forgive your child till the morrow; for surely we must consider that a very anomalous forgiveness which must be followed by the infliction of punishment. And what must be the effect upon the mind of the

child by this delay? On some temperaments these effects would be most distressing; alternate fits of deep depression and violent terror would agitate the little frame, and would most seriously injure both the physical and mental health, without producing any moral benefit. On others the effect would be to harden and brutalize the temper, to render the poor victim reckless of all consequences, and not unlikely to drive him from the paternal roof, to escape the doom that hangs over him. It ought to be a maxim in domestic, as it is in civil government, that the promptness and the certainty, not the severity of punishment, are the most efficient preventives of crime.

When children are capable of reasoning on the nature and design of punishment, you should invariably explain it to them. Show them that they are not to submit to it in order to gratify your angry feelings, but to correct their faults, and to prevent a repetition of them. Describe the results which may be expected from the continued indulgence of the evil you wish to correct, and assure them that the punishment you inflict is only a small present pain, designed to prevent a greater future evil. Children thus trained and thus reasoned

with will frequently themselves point out the kind and degree of punishment, which they think will enable them to overcome bad habits, or to resist and subdue evil tempers.

Rewards, to be really beneficial in the training of children, should be used very judiciously, and even sparingly. They are stimulants, and, like all other stimulants, their effects will be followed by a corresponding degree of depression. Children accustomed to act only from the hope of rewards, will soon do nothing without them. They will increase their demands, till at last, the parent's resources are exhausted, and he finds education at a stand till he has adopted a more practicable and less stimulating system. Woe be to the mother who purchases obedience with sugar-plums, or a good lesson with a new toy! Children should early feel that their happiness lies within their own power, and that it may be obtained by their own exertions; the pleasure of success is a safe and a sure reward, and the sooner children can be made to feel it so the better.

Parents who have properly cultivated the love of their children will have an amazing power over them, by the exercise of sympathy

and expressions of commendation : they value the praise of those they love, and will exert all their energies to obtain it. But even praise should be sparingly given, or children will seek for praise instead of success : and as in after-life they may often command the latter when they cannot obtain the former, we should early accustom them to do with as small a portion of it as may enable them to make the needful exertions. “Then how are we to manage our children?” and “Are they never to have any indulgence?”—such will be the natural inquiries of the mother. We will endeavour to explain. Let the indulgences of appetite in children be given as proofs of affection, not as the rewards of good conduct, unless you find it needful to use such a stimulant to assist in correcting some habit which is difficult to subdue ; in this case, withdraw the stimulant by degrees, and substitute praise, and then gradually allow the success of the child to become his reward. If he has a difficulty to surmount in his lesson, for instance, show him that you sympathize with him ; assist him so far as not to destroy his own exertion, and when he has conquered the difficulty praise him for his attention and perseverance. “There is a perse-

vering little boy ; now you can read those words without help ;” this will be a much safer and more efficient reward than either money, sweets, or toys. A smile of sympathy will often rouse the energies of a child, when he is striving to overcome some obstacle to success, far better than a promise of reward ; the exclamation, “There’s a noble boy,” or a cordial shake of the hand, will fill his little heart with unmixed joy. The influence of sympathy on children can be duly appreciated only by those who have carefully observed its effects. When you see a child struggling to conquer rising anger, give him your sympathy, it will assist him—if he succeed, give him your sympathy, it will reward him.

A little boy, four years old, was playing with his young sister of two years. She was not very well, and seemed inclined to teaze him ; whatever he took she laid claim to, and the more he yielded the more exorbitant became her demands. At last he looked impatiently at his mother, who calmly said, “Your sister is very troublesome and naughty ; you find it hard work to conquer your temper, don’t you, my boy?” This sympathy roused him to exertion, and looking seriously at his

sister, he said, "Now, Sissie, if you will be a good girl, and kiss me, I will forgive you." They immediately embraced each other. The boy felt amply rewarded when his mother called him to her side, and, tenderly kissing him, asked him if he did not feel very happy, now that he had conquered his temper. His animated and smiling countenance was a sufficient reply.

We should be careful not to instil any principle in childhood which will have to be unlearned in mature age. By making every act of kindness you show to children, and every indulgence you give them, the reward of good conduct, they are led to think that it is because they do right that these things are bestowed. But they will discover, in after years, that He "who makes the sun to shine alike on the evil and the good" adopts a very different plan. They will observe that many of what are esteemed the good things of this life, are often more liberally bestowed on those who disobey the commandments of their Maker, than on those who humbly endeavour to serve Him ; thus they will have to unlearn the principles instilled in childhood.

Strive to lead a child to examine his mo-

tives of action, and to make those motives as pure as possible. "Why did you do that?" is a question which will lead a thinking child to self-examination; if he answer, "Because I thought it would please you, mamma," you should reward him by your expressions of thanks, and you should take that opportunity of striving to elevate his motives. Tell him that our Heavenly Father has commanded him to love and obey his parents, and that He will be pleased with him for doing so. The boy before alluded to when not four years old, who had been taught to examine his motives to good conduct, went for his mother's slippers one day, and on re-entering the room said, "As I came up-stairs, mamma, I thought God would be pleased with me for fetching your slippers." "Yes, my dear, He loves children to obey their parents, and to try to please them." Here the child's motive was good; he sought no immediate reward; he evidently enjoyed the only reward of which we can be sure on earth—the approbation of his own mind, and the knowledge that he was obeying the Divine command.

There is also a due regard to be paid to the varieties of physical constitutions and tempera-

ments. The active, healthy boy may merit as much reward *for sitting still* an hour or two, as the quiet delicate girl does for taking exercise contrary to her inclination. The same may be said of those who pursue studies in which they are not much interested because it is right to do so ; they are rewarded not by the pleasure of the study, but by the consciousness of having performed a rather disagreeable duty.

When the family consists of several children, it ought to be an object of serious attention not to place them in competition with each other. Do not reward one because he did better than another, but because he did as you wished him to do. There is so wide a difference in the natural powers of children, that one may merit more praise for doing a little than another for doing much. Quick children are apt to compare themselves with those who are slow, and to pride themselves on the readiness with which they learn their lessons, or perform any duty ; and if parents are not very cautious, those who are slower in their movements and duller in their perceptions will be discouraged, by being put in comparison with their superiors. This is not the place to discuss the

necessity of emulation in public schools ; we are now speaking of the conduct of mothers towards their children. It is the degree of exertion a child makes to overcome his difficulties, not the quickness which he evinces, that demands our sympathy as a reward.

CHAPTER XII.

RELIGIOUS TRAINING.

THOSE who have read the preceding pages of this little work, particularly the chapter on the cultivation of the moral feelings, cannot but have observed that we consider piety in the parents, especially in the mother, essential to the successful prosecution of education ; still, we should ill satisfy the claims of conscience, or the reasonable expectations of our readers, were we not to devote a chapter to the subject of religious training.

Many parents, who think that their children ought to be religiously educated, are afraid of beginning too early to instil religious principles into their minds. It is true that principles without practice, teaching without training, will do but little good, if they do no

positive harm. What we would contend for is, that you should habituate your children to the performance of religious duties, and make them familiar with the Word of God, from the earliest dawn of reason. Let them never be able to look back on the period of their childhood when they did not know something of the God who created them, of the Saviour who redeemed them, and of the Holy Spirit by whose aid they were led to expect the subjugation of their evil tempers. Let them not be able to recollect the time when they *first* kneeled at the footstool of Divine mercy, to seek the protection of their Heavenly Father, and to implore the forgiveness of their sins. Let them not be able to remember the time when the Word of God was *first* introduced to their notice, and when they first began to know something of its sacred contents. Teach them not to be religious merely in their youth, but "train" them to be so from childhood, and then you may claim the promise of Him "who cannot lie," that "when they are old they will not depart from the way in which they should go."

Early religious training is a means which God most especially blesses to the salvation of

the souls of his creatures. In applying these means, parents are obeying the commands of God, and He has promised that they shall ultimately succeed. But the efforts employed must be accompanied with earnest persevering prayer for His blessing, without whose aid all our best efforts will be unavailing. He is certainly well acquainted with all our wants, weaknesses, and difficulties, but it is His will that we should not only feel, but express, our dependence upon Him. And whilst it is our unquestionable duty to use every exertion for the best interests of our children, as diligently as though our exertion alone could accomplish the intended object, it is at the same time our duty to pray with as much earnestness and perseverance, as though we expected God to work without our instrumentality.

Many professedly pious parents content themselves with saying, "We pray with and for our children, but we cannot give them grace, we must leave them in the hands of their Heavenly Father." These parents cannot rightly understand the meaning of the text I have chosen for a motto, "*Train up a child,*" etc.; this, and numerous other passages of sacred writ, evidently refer to the means

that must be employed to produce the desired end. God commanded the Israelites, by the lips of his servant Moses, to teach his precepts to their children : “ And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

But we must not only use every means in our power to train our children aright—we must not only pray with earnestness for the blessing of God upon these means—we must also secure to them the beneficial influence of *good example*. We must be able, on all occasions, to say to them, “ Be ye followers of us, even as we also are of Christ.” In order to do this, we must ourselves become the subjects of Divine teaching, so that we may learn and practise the first great principle of all domestic government—*self-government*. Our wills, our tempers, our passions must be brought into subjection to the authority of Christ; nor must we for a moment forget that our children will learn more from our actions than from our words, and that they will be more likely to imitate our conduct than to obey our precepts, should these, unfortunately, be at va-

riance with each other. The influence and necessity of parental, particularly of maternal example, has been so uniformly inculcated in the preceding pages, that it will not be necessary now to dwell upon the important subject, though it is a theme on which volumes might be written.

In our endeavours to promote the spiritual interests of our children, there is one principle which we must be careful to keep in constant and active operation ; this principle is *faith*—without it, our hearts will often be subject to a despondency which will cause our energies to languish, and which will render our exertions feeble, fluctuating, and useless. The faith that is required is far removed from a blind, unhallowed presumption ; it is a calm confidence in God, a firm reliance on His promises, and an humble expectation of the fulfilment of those promises. This is the principle that must mingle itself with all our prayers, and which must give vigour and constancy to all our efforts. God is honoured when we credit the testimony of his Word, and the honour which we thus render to Him shall not be without its reward. Listen to His own gracious declarations : “ Let us not be weary in

well doing, for in due time we shall reap if we faint not ;” “ Cast thy bread upon the waters, for thou shalt find it after many days.” God, speaking of Abraham, said, “ For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.” Solomon says, “ Correct thy son”—that is, maintain over him a consistent and holy discipline—“ and he shall give thee rest, yea he shall give delight unto thy soul.” In these passages we see precept and promise combined : and the fulfilment of the latter, whilst necessarily dependent on our obedience to the former, requires also the exercise of that “ faith, without which it is impossible to please God.”

The first religious principle to be instilled into the mind of a child is, that he has been created and is preserved in existence, by a wise and good Being, who loves him, and wishes to make him happy. When the affectionate child feels his heart glowing with love to his earthly parents, and expresses that love in his own ardent yet simple language ; when he is pressed to the maternal bosom, and told how tenderly his mother loves him ;—forget not to impress on his susceptible heart

that "God is love. Tell him that God looks upon all mankind as His children, and permits them to call Him their Heavenly Father ; that it is He who protects us and bestows upon us all the good things that we possess ; and that it is this great and good Being who enables you to provide for your dear child the various comforts with which he is surrounded. Mention to him some of the many blessings he enjoys, and let him kneel on your lap, and thank his Heavenly Father for them. If you embrace every favourable opportunity of impressing on your child's mind that God is good, and full of love to His creatures, you will soon find that his heart is full of love to Him, and you will have little difficulty in convincing him that it is his *duty to love God*.

Children accustomed to think and speak of their Creator as a kind, benignant Being, who loves them, and whom it is their duty to love, will easily see the reasonableness of obeying Him ; particularly if you tell them that you strive to obey Him and to please Him. Inform your child that God has commanded you to train up your children in the nurture and admonition of the Lord ; that He has told you, in his word, the Holy Bible, in which you read,

that you must do everything in your power to make your children good ; and that if you cannot induce them to be good by kindness and gentleness, you must punish them.

By thus referring your own conduct "to the law and to the testimony," and by impressing your child with the idea that in all your conduct, as a parent, you are amenable to the bar of God, you give a holy impress to your authority, which is sure to command respect. You may thus lead your child to regard the Bible as the rule of his conduct, and you will strengthen your own commands and prohibitions by a reference to the sacred page.

Endeavour to interest the desires and affections of your young charge, by leading them to connect the feeling of happiness with a sense of the Divine favour, and that favour with proper notions of what is right and good.

When they seem more than usually cheerful, and you know that their cheerfulness is the result of conquest over their tempers, or of the exercise of some benevolent feeling towards their fellow-creatures, show them that by obeying Him who has commanded them to be meek and gentle, forbearing and kind, they

are rendered happy ; their earliest impressions will thus be that to love and obey God are the only sure means of securing happiness.

Early to acknowledge that God is omnipresent and omniscient, that everywhere His eye is upon them, and that He knows all they do, and say, and think—that He can tell the motives of every action, and can mark the rise of every temper—must have a restraining and highly beneficial influence on the minds of children. If they be properly impressed with love to God, and a desire to obey and to please Him, the knowledge that He always sees them, whether in the presence of their parents or in the company of their young companions, alone or in a large assembly, in the darkness of night or in the broad daylight, will stimulate them to exertion in subduing their evil tempers, and in exercising that self-denial and self-command so essential to domestic peace.

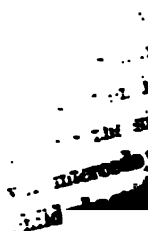
When your child is able to reason on the nature of his faults, you may explain to him that in the sight of a holy God they are sins ; that God, who is Himself perfectly pure and free from evil, hates sin ; and that if His pardon be not implored and obtained, He will, at last, punish sinners. If you choose an oppor-

tunity, when your child has been guilty of some wilful breach of the Divine commands, to explain to him the nature of sin towards God, and the justice of that holy Being, he will become tremblingly anxious for his forgiveness, and he will, most likely, request you to pray for him. This it will be your duty to do, in plain and simple terms; it will also be requisite to direct your offending child to ask his Heavenly Father's forgiveness in his own words; but you should not rest here. This will be a good opportunity for explaining to him the nature of an atonement, and the offices of a Mediator. You may tell him, that being yourself a sinful creature in the sight of God, you cannot offer any atonement for his sins, though you can plead with God to pardon them. You may then remind him of that Saviour of whom he has often heard you read and speak, who died for the sins of the whole world, and who will intercede with God in behalf of every little child who comes to God through Him. Tell him how much the blessed Jesus loves little children, and how desirous He is that they should be holy on earth, in order that they may dwell with Him for ever in heaven. Let your child repeat that beautiful passage, "Suffer the little

children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Point to the Saviour's example, who made it his constant endeavour to do the will of his Heavenly Father. Show him, in the Word of God, that though Jesus was so great and good a Being, He, while a child, submitted to the will of his earthly parents, and that his last act on earth was to commend his mother to the care of the beloved disciple. Tell him how mild and gentle, how patient and forgiving, the blessed Redeemer was, and how needful it is that we should follow his holy example. The affections of children are easily interested in the love and sufferings of Christ, and they soon learn to love one who has done so much to make them happy; they dwell with peculiar pleasure on the mediation of Christ, of his pleading with God for the pardon of their sins; and they anticipate, with childlike pleasure, the reigning with Him for ever in heaven.

When your child feels that, with all his efforts to be good, his temper will often rise in rebellion against your commands, he will be apt to say, "Mamma, I cannot be good, though I do try." Oh, embrace such an opportunity of telling him something of the in-




fluence and offices of that Holy Spirit, whose unseen and powerful agency is vouchsafed to the youngest child who wishes to serve God. Tell him, that when he feels inclined to be disobedient, or is tempted to tell an untruth, he must pray to his Heavenly Father to send his Holy Spirit into his heart, to teach him how to be good. Ask him if he does not sometimes wish to do a naughty action, and then feel something in his heart persuading him not to do it; the child will remember many such instances, and you may tell him that those good thoughts are given him by the Holy Spirit, to preserve him from the commission of sin; teach him to pray for the help of this good Spirit, to overcome every evil temper and enable him to obey his parents, and to love and serve God. We feel that this is a very delicate subject on which to treat, and nothing but a sense of duty could have induced us to allude to it. In many professedly religious families, where children are taught to pray to God, through Jesus Christ, nothing is said to them of the third Person of the Deity. Yet we find in Scripture no warrant for this neglect; there, the Father, the Son, and the Holy Ghost, are spoken of as *equally* essential persons in that awfully mys-

terious Godhead, whom we are commanded to worship and adore.

Children cannot be too soon impressed with a reverence for the Sacred Scriptures. They should be taught to respect even the volume itself, and should not be allowed to handle it with the roughness and familiarity of a common book. "You must not play with that, it is the Holy Bible," lisped a little girl, just turned two years old, to her companion. The child could not know what the Bible contained, but she had heard her parents say it was God's book, and she saw them read in it every morning, and knew that she must sit very still when it was read aloud.

Long before children can read in the Bible, they will be interested by having some of the incidents which it contains related to them in the form of simple stories, the language of which mothers may suit to the capacities of their little hearers. They may select such as will be suited to the peculiar circumstances of the children at the time, and so apply them as to soften and subdue the heart, and lead the thoughts to holiness and heaven. To effect this, you should be careful that the passage you wish to impress upon their memories be

made plain and intelligible to their understandings, and that it be practically applied to their consciences. Endeavour, by questioning them, to ascertain whether they understand the meaning of the words used ; first separately, then in connection with each other. When you find that they comprehend the passage, try to elicit their opinion of its application to their own circumstances and state of mind. For instance, if you see a disposition to quarrelling in your little family, you may call them around you, and read to them that beautiful exclamation of the sweet Psalmist of Israel, "Behold how good and how pleasant it is for brethren to dwell together in unity !" Here the words, behold—pleasant—brethren—dwell—unity, will all require explanation, before the children can make any application of them. Then ask, "What is good and pleasant? Is it pleasant to see brothers and sisters quarrel? Are the children of one family brethren? How, then, ought they to dwell together? Do sisters and brothers who disagree dwell together in unity? Who loves to see brethren dwell together in unity? Is the great God pleased when He sees those who live together quarrel? Ought we to try to please that God who can always



see us? Questions like these will enable you to judge whether the children understand the passage, and whether they are capable of reducing the admirable lesson it contains, to practice.

But it is not by merely once explaining any part of Scripture that you must expect children to remember it; they will require line upon line—precept upon precept—here a little, and there a little. The lesson of one day ought to be repeated the next, and again referred to in a week or two.

The picture of any animal, or bird, or plant, or flower, mentioned in Scripture, will form a good subject for a lesson, or for a series of lessons. The picture of a lion would not only furnish you with a good subject for a lesson in natural history, but might lead to the history of Daniel, who loved his Heavenly Father so well, that he would not neglect to pray, though he knew he should be cast into a den of lions for doing so. We need not point out the moral lessons that might be drawn from such a theme; a hint is sufficient.

So multifarious, indeed, are the subjects which a proper study of the Holy Scriptures includes, that there is scarcely an art or a science which may not be made subservient to

their illustration. But it is principally by the works of God that his Word is to be explained. Are you a botanist? What beautiful lessons will the "lily of the valley," and the "rose of Sharon," the "wheat and the tares," the almost endless variety of the "grasses," the "thorns and the briers," and even the simple "mustard plant," afford.

Are you a mineralogist?—The stones, the iron, the brass, the silver, the gold, and the precious gems of the temple, are objects on which you may expatiate with interest and advantage.

Has your attention been turned to natural history?—The Bible will furnish you with abundant specimens to explain, from the minute and disgusting insects which destroyed the comfort of the proud Pharaoh and his courtiers, to the wild beasts of the forest, and the camel of the wilderness.

Are you an astronomer?—"The morning star," the "bands of Orion," and the "sweet influences of the Pleiades," as well as the mighty miracle wrought through the agency of Joshua, will afford you an opportunity of explaining your favourite science to your youthful charge.

Do you wish to make your children familiar with ancient history and geography?—Impress upon their tender minds the historical and geographical information contained in the Scriptures, and all further acquisitions in these departments will be easily made.

Are you, in the fullest sense of the word, a Christian?—Fail not to impress upon the minds of your children that the Bible is the word of God, whose commands we are bound to obey; that it contains the only unerring directions for our conduct in this life, and reveals the only sure foundation on which we can build our hopes of life everlasting.

You should never make the Bible a mere reading-book; that is, children should not read in it merely for the sake of learning the art of reading. Encourage your child to a diligent attention to his lessons, by the promise of allowing him to read in the Bible as soon as possible; and occasionally let him spell out some easy verse which he has committed to memory, such as, "Suffer little children to come unto me," etc. Remind him how pleasant it will be when he can himself read the pretty stories you have told him, and promise that, when he can read it well, he shall have a Bible of his own.

If you wish your child to love the Word of God, and to make it the guide of his life, do not, we entreat you, make it an instrument of punishment. We have known parents who, from the best of motives, have compelled their children to commit long chapters to memory, as a punishment for some fault they have committed; and they have thus rendered the sight of the Bible in youth, as hateful as the sight of the rod was in early childhood. When your child has been guilty of disobedience, falsehood, or any other open violation of God's holy law, and has, by chastisement and expostulation, been brought to feel sorrow for his fault, and to seek forgiveness from his parents and his God, there will be a great propriety in showing him what God says in His Word on the nature and extent of his fault; then you may *advise* him to commit any passage that you may think appropriate to memory, but it would not be prudent to *insist* on his doing so.

In short, whilst the Bible is treated with the reverence due to the Word of God, endeavour to make your children love it as well as understand it. This may be effectually done, by your always speaking of it with a tone of respect and a look of quiet pleasure, and by your

making your Bible lessons so short as not to fatigue the attention, and so interesting as to make an indelible impression on the heart. That mother has given her child no bad education, who has taught him to love, to reverence, and to understand the Bible.

In addition to loving God's Word, children should be taught to love what is emphatically designated His day. They should be trained to regard "the Sabbath as a delight; the holy of the Lord, honourable;" they should indeed be enabled to feel that their Sabbath morning prayer is answered—

"Oh may I love this blessed day,
The best of all the seven!"

Always speak of the Sabbath not only as a holy, but as a happy day, and let your children be accustomed to call it *happy Sunday*. "What day is this, mamma?" said a little boy one morning. "It is Saturday, love," replied his mother. "Oh, then, to-morrow will be Sunday, happy Sunday, and I shall go with you to chapel; and you will talk to me more than you can talk to me to-day, and we shall be so happy! Oh, mamma, I do love Sunday to come!"

If your children observe that you make every possible preparation for the Sabbath, so as to make it a day of rest, and that your countenance is more than ordinarily calm and cheerful on that blessed day, they will have none but pleasing associations with its return. But you should use every means of preserving it sacred, while you make it happy. The toys of the week should be laid aside, and some book or pictures, not always accessible on other days, should on this be allowed. Your children should have as much of your society and conversation on this day as you can possibly spare them, and you should endeavour, as far as practicable, to draw out their thoughts and affections towards God and heavenly things. As soon as the child can be taught to conduct himself in a place of worship, so as not to disturb the devotions of others, he should occasionally be permitted to attend with you; but this should always be granted as a favour, and spoken of as a gratification, till the child is old enough to understand that it is our duty to worship God in His own house on the Sabbath. While endeavouring to make the courts of the Lord a delight to your children, they must be made to feel that they stand on holy ground;

that no lightness of look or frivolity of action is there to be allowed.

By the time a child can read, he will be easily interested in some of the devotional parts of the service, particularly in the singing, if you have accustomed him to sing at home. The reading of the Holy Scriptures, too, will rivet his attention, and, by encouraging him to read the lessons on his return home, and by explaining them to him, you may make this part of public worship highly beneficial. The text which is made the subject of the sermon, will also attract his notice, when he can find and read it in his Bible. He will by degrees listen to the prayers and the sermon, especially if you are in the habit of calling his attention to those parts which you think he can understand, and of talking to him about them afterwards.

Another means of inducing children to love the day and the house of the Lord, is to train them to love and respect the ministers of his sanctuary. Parents are too often careless and indifferent on this subject; and they speak of the conduct and abilities of their pastor with as much freedom in the presence of their children as in their absence. If you speak only

in his favour, and in a manner calculated to make your children love and reverence him, it is all well ; but, alas ! how different, how lamentably different, is the conduct even of some professedly religious parents ! How freely will they criticise every word, and look, and action of the minister of Christ, and hold up every little foible to ridicule or censure, in the presence of their children ! And then they wonder that when they grow up they have so little love for religion, and so little respect for the teachers of it ! Ministers of the gospel should be esteemed not for themselves alone, but for “ their work’s sake,” and your children should be accustomed to hear you speak of them with respect and affection. “ Feed my lambs,” was the last charge which the blessed Saviour gave to the repentant Peter ; but how can ministers feed the lambs of Christ’s flock with either pleasure or profit, if you do not train your children to look upon them as their spiritual shepherds ?

You know that it is the respect and affection which your children feel towards you which cause them to pay so much attention to your counsel and reproofs ; on this principle teach them to love and respect their spiritual

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guides, if you wish them to profit by their admonitions and remonstrances.

In the next chapter we shall have occasion to point out the physical advantages which your children may derive from being taught to look with grateful affection on their medical friend. But of how much greater consequence is it that they should esteem and love those who have to minister to their spiritual necessities! Little will it avail, that the remedies prescribed by the great Physician of souls are offered to the acceptance of your children, if they are led to doubt the abilities of those who are appointed to administer them. The healing balm is presented, but they refuse to apply it to their wounded, sinful souls, because they have no confidence in the skill of him who offers it.

Those only who know the worth of prayer, can form any idea of the importance of early training children to the habit of prayer, and, be assured, they may acquire the habit before they can understand any abstract reasoning on the nature of the duty. By the time a child is twelve months old you should accustom him to kneel on your lap, while, with your hand on his head, you pray for him by name. We would

not at first say more than, "Pray God bless my little boy, and make him a good child, for Jesus Christ's sake!" The calm seriousness of your countenance and manner will command your dear child's attention, and the affectionate embrace by which the simple prayer will naturally be followed, will soon cause him to stretch out his little arm to receive your nightly benediction. As soon as your darling can lisp his wants to you, accustom him to ask the blessing of his Heavenly Father for himself, but do not lay aside the habit of first laying your hand on his head and praying for him. For some time the child's prayer will be in substance the same as yours, which you may gradually enlarge by asking God to forgive his faults, mentioning any one that has lately been committed, or begging Him to take care of him during the night; he may soon add a petition for his parents, brothers, sisters, and nurse.

When your child is two or three years of age, he will thus be trained to the habit of prayer; and if you have instilled into his infant mind ideas of God, as a being on whom he is dependent for every good, as one who loves him, and whom he ought to love and

obey, he will have some idea of the nature of prayer. You can tell him that God will make him good if he will ask Him, and that He will give him a good heart, and enable him to conquer every naughty temper; assist him to enumerate some of the many comforts which he enjoys, and to thank God for them.

Much has been said about the propriety of teaching children a form of prayer; but you will readily perceive that the plan we suggest makes any printed form unnecessary for very young children. If you continue for a few years to guide and assist them to seek with proper reverence for the blessings which they need, to express their gratitude for the comforts which they enjoy, to confess the sins of which they have been guilty, to ask for pardon for the sake of the blessed Redeemer, and to pray for the influence of the Holy Spirit, to fill their hearts with love to God and their fellow-creatures, no form, however excellent, can equal their own simple language.

Oh that it might be engraved on your heart as with a "pen of iron," that no engagement, not absolutely unavoidable, should prevent your superintending the evening devotions of

ESSENTIALS TRAINING

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your children *yourself*. This is a duty which ought not to devolve on any other person, except the father. A few minutes will suffice for its performance; and where is the mother who would not give that small portion of every day, to training her child to hold communion with heaven?

You need not fear that prayer, so conducted, will become burdensome to your children; you will soon see that it is a delight to them. A little girl, about two years old, always asks to go to mamma and pray, as soon as she is washed and ready for bed. Doubtless the pleasure of receiving the maternal embrace and kneeling on her mother's lap, are the principal inducements; but we have done much when we have trained our little ones to associate pleasurable feelings with devotional exercises. On this account children should not be obliged to pray in a cold room, where personal uncomfortableness will draw off their attention from the duty in which they are engaged; and no speaking, nor any other noise, should be allowed during prayer, or it will soon sink into a mere ceremony.

When your child is capable of understanding that perfect form of prayer which Christ

taught his disciples, you should explain it to him. You will find that he will not be able to comprehend more than one clause at each lesson; but it is of more importance that he should thoroughly understand it in a few weeks, than that he should commit it to memory in a few days; when it is perfectly learned, he should use it daily, in addition to his own words.* He might occasionally learn one of those beautiful petitions with which the Psalms abound. Other simple and comprehensive forms may be used before you accustom him to pray without your superintendence. When he does begin to pray alone, advise him still to pray aloud, as such a habit will tend to prevent wandering thoughts; you should see, too, that he retires before he is too sleepy to attend profitably to the duty; impress upon his mind the necessity of always thinking, before he prays, of the particular blessings he wishes to solicit, of the sins he has to confess, and the mercies for which he has to thank his Heavenly Father.

* The views of the author on this subject are more fully expressed in "The Mother's Evening Hour," a series of papers in the "British Mothers' Journal," for 1856 and 1857, which she hopes soon to publish in a small volume.

In the language of one whom we may, with propriety, style the evangelical poet of our own day :—

“ Prayer is the simplest form of speech
That infant lips can try :
Prayer the sublimest strains that reach
The Majesty on high.”

The encouragement to this course of religious training, afforded by the “great and precious promises” of the Gospel, is abundantly confirmed by numerous instances on record, which bear testimony to the happy results of such a system. In the Sacred Scriptures, Samuel and Timothy are prominently exhibited, as reaping the advantages of maternal influence, piously and zealously directed, and in modern times we have innumerable facts presented to us, proving that a peculiar and powerful agency accompanies the faithful discharge of maternal duties. Does a sense of spiritual deficiency give you a painful conviction of your unfitness for the performance of these all-important and imperative duties? Ask of God, and He will ‘strengthen you with might by his Spirit in the inner man ;’ He will give you ‘the wisdom that is from above’—yea, ‘He giveth liberally unto all, and up-

braideth not.' With his Spirit in your hearts, you will be blessed with the discretion, fortitude, activity, and perseverance, which will enable you to conquer every difficulty. Be not then discouraged, for yours will, in all probability, be the unspeakable delight of beholding your children evince, in early youth, the power of Christian principle and the excellency of Christian character. Though they may not become the ministers of the sanctuary, you may see them adorning their profession by a consistent conduct, and benefiting the Church by their prayers and exertions.

On that day, when "the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God"—on that solemn day, you will be amply repaid for all your anxieties and sacrifices. How abundant will be your joy, how complete your triumph, when you stand in the presence of your Judge, and with humble exultation exclaim—"Here, Lord, am I, and the children whom thou hast given me." What will be your feelings when those children, in the presence of God, of angels, and of men, "rise up to call you blessed?" Then, and not till then, will it be proclaimed before assembled

worlds, how many "out of every nation, and kindred, and tongue," have been brought to a knowledge of the Saviour, and to a participation of His kingdom, THROUGH THE INSTRUMENTALITY OF AFFECTIONATE, JUDICIOUS, AND HOLY MOTHERS.

CHAPTER XIII.

DOMESTIC AFFLICTION.

HITHERTO we have spoken of the precious objects of maternal solicitude as though health and life were assured to them, if mothers only performed their duty and sought the blessing of Him who careth for them, on their labours. Alas, it is too often our painful allotment to look on the less cheering side of the picture !

After the exercise of the most tender and judicious care for weeks or months, or it may be for years, disease may attack the object of your love, and you may have to tremble for its life. Should you be placed in such circumstances, remember that the recovery of your dear child, the comfort of your husband and of the other members of your family, as well as

the preservation of your own health, and your consequent ability to nurse the little sufferer, will depend, in a great measure, on your self-possession, and on the exertion of that moral courage, which so peculiarly fits woman for discharging the duties and promoting the comforts of the sick-room.*

Let the best medical advice be obtained for the patient, and endeavour to ascertain from your professional friend something of the nature and probable course of the disorder, so that you may watch every changing symptom, and report to him such as are important. Be particularly attentive to every direction as to the times of administering medicines, and let no injudicious tenderness prevent you from making your child take them, should there be any resistance. Inquire of your medical attendant what food and what kind of drinks should be allowed the little patient, and let no one give him any thing which has been prohibited. We mention these apparent trifles because we know, from observation, that the best efforts of the most talented medical professors

* We would recommend mothers and nurses to read with attention "PRACTICAL HINTS ON THE MANAGEMENT OF THE SICK-ROOM." By Robert Hall Bakewell, M.D.

are frequently counteracted by want of firmness, and by injudicious, nay *cruel* indulgence on the part of mothers and nurses.

To accustom your children at all times to look upon their medical attendant as a kind and judicious friend, who will do all in his power to relieve their sufferings, and to recover them from sickness, will be of great service in the time of affliction. The confidence they will feel in his willingness and power to assist them will induce them to take the medicines without opposition, and to submit to the restraint and self-denial which may be necessary. Some children regard a surgeon with horror, as a being from whom they must escape, if possible; and when forced into his presence, they are so agitated that he can form no correct opinion of the symptoms of the disease under which they labour. How seriously these feelings must militate against his usefulness to them, may be better conceived than expressed.

Another important point is, not to occupy the time and attention of more persons than are requisite, during the early period of a child's illness, lest, if it should continue long, the strength of the family and of the attendants be exhausted, and they should scarcely have energy

to exert themselves at a period when the least neglect may be fatal. Above all, be careful of your own health and strength, for very much will depend upon you: make, if possible, such arrangements as will enable you to obtain a few hours' sleep every night, and try to breathe the pure air for at least half an hour in the course of each day. By these means your physical energy will be preserved, and you will be enabled to pay the necessary attention to your child till the termination of its illness.

But you will need more than physical energy in an hour of trial such as this, and you must look to more than human aid for support. You will have to seek, in devotional exercises, that strength which is from above, and which can be imparted only by Him who has promised, "As thy day is, so shall thy strength be." Endeavour to commit yourself and your dear child to the care of your Heavenly Father, and to cultivate that spirit of submission to His will which He requires of you. We are encouraged to pray earnestly, perseveringly, but not unconditionally, for the recovery of the sick: and our most earnest wrestlings at a throne of grace, on their behalf, should close with "Not my

will, but thine, O Lord, be done." If you cannot from your heart adopt this language, pray for grace to enable you to do so: and cease not to offer up earnest supplication, until it has become the language of your inmost soul. If you attain to this spirit, the bitterest pang will be past, even should the disease terminate fatally.

None but a mother, none but a bereaved mother, can conceive what her feelings are, when she sees laid on the couch of sickness the babe she has nourished at her bosom, and watched over night and day; whose trembling steps she has first guided, and whose lisping accents have been addressed to her ear. And oh, when those accents can be heard no longer, when the eye that once beamed upon her with delight is closed for ever, who can tell a mother's agony! How fondly will she bend over the lifeless body of her departed one! How will she press her parched lips upon that placid brow! How gently will she stroke that shining hair, and kiss that beautiful mouth which was wont to smile at her approach!

But when a young child is removed from a mother's embrace, she sorrows not as one

without hope. The cup of suffering is mixed with mercy : she knows that her darling child is safe in the bosom of his Saviour, and she feels that all her grief is selfish. The sufferings of her beloved one have for ever ceased ; he will never again feel pain or sorrow : while she is grieving for him on earth, he is singing the praises of the Lamb, who died that he might live for ever in heaven.

Should a trial such as this be your lot, weeping mother, remember that you have been instrumental in bringing into existence a being who will live *for ever* in celestial glory. True, you would rather have been the instrument of training him up for usefulness in the world and in the Church ; you would rather that he had “risen up to call you blessed,” to repay, as far as lay in his power, the tenderness, care, and self-denial with which you watched over his infancy and his childhood. But such was not the design of Him who “seeth not as man seeth.” He chose to take your darling to Himself before he was polluted with any actual transgression against the law of his God. Repine not, then, at all you suffered in bringing him into existence,—repine not at the far deeper, intenser agony which you endured

when he was taken from you ; but rejoice that you were esteemed worthy to be the mother of a being who is now in the possession of undecaying felicity, and who is wearing a crown of imperishable beauty.

CHAPTER XIV.

OUR ELDER SONS AND DAUGHTERS.

IN previous editions we have endeavoured faithfully to lay before mothers some of the plans and principles, by adopting which, as far as circumstances will allow, they may reasonably hope to secure the great end of all Christian education—the temporal and eternal welfare of their beloved offspring: but still some mothers may think that we have not entered so fully as is desirable into the methods which will have to be adopted, in carrying out and completing the education of their elder children. To have done this in accordance with our own views, would have so greatly increased the size of the book, as to have placed it beyond the reach of many, to whom it may be more especially useful. If the young

mother enters with energy upon the work of early training, she will find her own mind expand as she progresses ; and it will not be difficult for her to form plans, and adopt measures by which she may complete what she has so judiciously conducted. If a mother's heart be deeply interested in the proper performance of her duties, she will seek that assistance from the works recommended in a former chapter, which will enable her to proceed with satisfaction to herself and benefit to her family, in what ought to be the first object of a mother—the efficient education of her children.

We have, however, after mature consideration, thought it advisable to make a few observations that may help to guide mothers in their conduct towards their children, when they reach an age at which the distinction between sons and daughters becomes very marked. We have, in the preceding pages, spoken of the training of children without distinction of sex, as we are of opinion that up to seven or eight years of age there ought to be but little difference made between them. The girls should certainly be required to devote more time to needlework and various light domestic duties ; but, as we have before stated, it is very desir-

able that boys also should be able to use a needle, though clumsily, and we do not see why they should not learn to perform many of those little household duties which too generally devolve on girls alone. A youth thinks it no disgrace to help to set the dishes, cut bread and butter, wipe knives and forks, etc., at a pic-nic; why then should he sit idle at home, and require his sisters to wait upon him, and perform all the domestic offices in which servants are not employed? If a boy be accustomed from childhood to use his hands and feet as lightly and promptly as a girl is expected to do, he will have no cause to regret the acquisition in advanced life.


Suppose a case of severe and prolonged domestic affliction, where some of the most efficient workers of the family are laid aside; what must be the feelings of a youth who can do nothing to assist those whom he most tenderly loves. The mother perhaps wants a little tea, or toast and water, or any other trifling thing to relieve her thirst—the son is all anxiety to serve her, but the servants are fully occupied with others; the sisters, too, are ill, or otherwise employed, and he, poor helpless mortal, is so unused to do anything, that he

perhaps extinguishes the fire by upsetting the kettle, or smothers it with a load of damp coal; and so the fond mother's thirst remains unquenched, the fever increases, and she ponders, with burning brow, on the uselessness of boys. It will be soon enough, when she recovers, to put to her the question, "Did you train your son to be useful?"

We fancy that we hear the father's indignant exclamation, "What, is my son to neglect classics and mathematics that he may learn how to make tea and toast!" Happily we are not required to choose the alternative. The cultivation of high intellect is not incompatible with attention to the *petits soins* of every-day life—the small cares and attentions which all need to receive, and which all should be able to confer.

Memory recalls an instance in point. A young student preparing for college was spending the long vacation with his sister, who was dangerously ill. She had been to him as a mother, for they had been left orphans early in life. So long and alarming had been the illness, that an old and confidential servant had become unfit for further exertion, and required nursing as much as her mistress. Instead of

retiring to his study with dignified composure, the youth, influenced by affection and a sense of duty, went quietly about the house and the sick-room, putting things in their places, waiting on his sister, and teaching an inexperienced servant to do things as she wished. At last we found him seated in the kitchen, with his Greek Testament in his hand and his watch on the table, superintending the boiling of some preserves. In reply to our look and expression of surprise, he quietly said, "I helped sister to make preserves when I was a boy, and to eat them too, you may be sure—and now, by superintending this important process, I am securing for her some refreshing sleep, for she was quite satisfied when I promised to see that all went right." And then, looking at his watch, he carefully stirred the contents of the pan; and taking up his Lexicon, looked out a Greek root which he wanted to find. That gentleman is now a beneficed clergyman of the Church of England, and an honour to his cloth. A practical knowledge of simple economic cookery ought not to be despised by young men of any station. What is the position of a sailor or soldier who cannot cook? What was the cause of so many of our brave



men sinking prematurely into the grave during the Crimean campaign? Their ignorance of the first principles of cookery—the art of obtaining the largest amount of nourishment from the materials within reach. But we are dwelling on what some may consider an unimportant point, though we cannot think anything which contributes to the sum of domestic happiness and usefulness can be insignificant.

To return to what is distinctively called education, which we suppose to have been hitherto conducted under the superintendence of the mother.

A time will arrive in most households when the mother and governess are no longer equal to the requirements of the boys of the family; and where the business or the profession of the father leave him neither strength nor time to assist in the work. Some system of school-teaching must then be adopted. It is very probable that in our large towns a good public or private school may easily be met with, where the teaching is sound and the discipline salutary; but none where the boy will not be exposed to the influence of companions, not so carefully trained as a Christian parent would

desire. All a mother's watchfulness and affection will now be called into action ; she should still strive to reserve some portion of her evenings to assist her son in preparing his lessons for the next day ; and, what is of far more importance to his welfare, to listen to his tales of school-boy life, his successes, his failures, his amusements, and his mischiefs. These are the golden moments which a mother should embrace for inculcating right principles, pointing out wrong motives of action, and showing how the faults of others may be shunned, without the boy setting himself up as a general censor, and thus creating enemies.

Should any circumstances render it desirable or necessary to send a boy from home for the purposes of education, great care should be exercised by both parents in the selection of a school. It is very undesirable to choose one where the terms are higher than the parents can conveniently give—still worse to let their sons go on terms lower than other parents pay for the same advantages. It cannot, on many accounts, be desirable to let boys associate with those who greatly differ from them in social position : if they are with superiors, they are apt to become discontented and envious ; if

with inferiors, they may be rendered proud and overbearing.

A regard to the future pursuits of a son will certainly be felt in placing him at school; some professions are more encouraged at one than at another; and a classical education is not so much needed for a tradesman or a merchant as for one of the learned professions.

In the choice of a school for boys care should especially be exercised as to the religious principles of the head of the establishment; not merely that they be soundly evangelical, but that his denominational prejudices do not interfere with the views previously instilled at home into the mind of the pupil. Many conscientious boys suffer much from being compelled to learn catechisms and adopt customs which at home they have been taught to consider wrong. Above all, Christian mothers, trust not your beloved sons to the care of one who has no regard for real religion, and is chiefly influenced by worldly considerations in his selection of a place of worship for his establishment.

A regular correspondence with a school-boy is the best substitute for a mother's personal supervision. As soon as a boy can write

a letter correctly, he is generally allowed to do so without supervision, at certain appointed times. He should, however, never be permitted by his parents to write about the affairs of the family with whom he is placed—they should be held as sacred as those of his own home. If he be encouraged to write of his own doings, thoughts, and feelings, much useful advice and many valuable hints and warnings may be given by the devoted mother; and the correspondence may be rendered a great and permanent blessing to the absent object of her solicitude.

We are sorry to find, from increased experience, that the observations we have made about our sons being trained to habits of active domestic usefulness, need to be reiterated as regards the girls of many families. When we see the cold indifference which some young ladies manifest to the comfort of those around them—their habits of self-indulgence—their distaste to all real actual work, either with the needle or in the house, we cannot but exclaim, “What is to become of the husbands and children of the next generation !” We too often see young girls leaving all home duties to the mother, and employing their time with light

accomplishments and still lighter reading. Instead of asking what they can do to assist, it is not uncommon to hear the quiet announcement, "I am going to walk, or shop, or make calls, mamma." If the mother object she is met with a frown or an idle excuse; if she insist on having help, it is rendered so unwillingly, so indifferently, that she soon feels weary of the struggle, and yields. It may well make the heart ache to see such conduct in those who know better, and who ought to act a more consistent part! But we will hope that none who have been trained on the principles enunciated in this work, will thus repay the love of a devoted mother—of one whose only fault has been loving them "not wisely but too well."

We are not quite prepared to give an opinion on the comparative merits of home and school education for girls. Where a proper variety of teachers can be provided, and proper discipline exercised, home education has many and decided advantages. Still, the associations of school are sometimes very needful. At home girls are apt to become self-conceited; they have no superiors with whom to compare themselves, and do not often hear the plain wholesome truths, of which, at school, they are soon

made cognizant. A judicious mother once placed her daughter at school, saying, "She is an only child, and we want her to come in contact with others who have a will of their own, as well as she; in truth she needs to have a little of her self-conceit rubbed off."

If a daughter is to be placed at school, do not let her go to any lady in whom you have not entire confidence; and if you can confide, do it fully. The girl who is encouraged to deceive and disobey her teacher, will be an apt scholar, and will richly repay her mother for the lessons she has taught her. It is no uncommon thing for a young lady to be encouraged, nay, to be required to give an account, not of her own labours and studies, but of the words and actions and habits of those under whose care she has been placed. Far better is it to deprive daughters of the intellectual advantages of school, than to train them thus to act as spies on those whom they ought to honour. We often complain of teachers being influenced by mercenary considerations—no wonder, if every attempt to train a girl to right habits, and to inculcate right principles, is followed by pecuniary sacrifice, whilst they alone who flatter and please are amply rewarded.

From childhood and through youth all girls should be required to show every letter they write or receive to their mother. One of the crying evils of the day is the time worse than wasted in writing frivolous, sentimental, or satirical letters. If the young lady is in good spirits, she will fill page after page with trifling frivolities; if she is depressed, there is such a shower of sentimentalities that the sheet is bedewed with tears. If she has what she thinks talents, every page is blotted with a sarcasm, and neither age nor sex, nor position, nor even the sanctities of home are spared. We would again repeat the injunction, let not your daughters write any letters you do not read, till they have formed the habit of writing well and wisely, and are of an age to exercise a sound judgment and careful discrimination.

When daughters lay aside the habits of school, and cease to have lessons from professors, the mother must be careful to lay down a plan of regular occupation, or idle lounging habits will be formed; such habits will soon lead to the indulgence of imaginations which will be decidedly injurious to the future well-being of the woman.

It would be wise to let young ladies take

charge of certain departments of housekeeping, such as attention to the ornamentation of the sitting-rooms, flowers in vases, books on tables, ornaments on what-nots, shells and minerals in cabinets, and innumerable other apparently trifling arrangements which ought to be confided to their supervision. The conservatory, too, should be under the care of the young people of a family, subject to the guidance of parents. The degree of actual work this will require must depend upon the position of the parties; but if the daughter has not to do what is needful in these departments, she ought to see it is properly done by others.

A fixed sum for pocket-money and dress is very desirable for a young lady. It employs many powers of the mind to arrange judiciously the proportions which should be devoted to charity, pleasure, or dress. But as we cannot write fully on any of these points, we would refer our readers to "Chapters for our Elder Daughters," "Something to do," "The Fancies of a Maiden Lady," and several other papers which have appeared, during the past three or four years, in a periodical which we have long edited.*

* "British Mothers' Journal and Domestic Magazine."

You should also endeavour to fit your daughters for society, by the formation of quiet lady-like manners, and a uniform attention, as regards all around them, to those courtesies which are required in all refined circles. Their conversational powers should also be judiciously cultivated : we do not mean merely talking—most girls can do that. It has been observed that “too much talking spoils conversation.” A father will be as pleased to converse with an inquiring, intelligent daughter as he would with a son or a stranger, if she would seek the information he is so capable of imparting. Brothers, too, would be glad to hear a sister speak about the books she has read, or the studies she has pursued, if she were willing to exchange her thoughts freely with them. It will require some self-denial on the mother’s part, thus to lead her daughter forward, instead of conversing herself ; but she will be well repaid by finding her capable of taking an intelligent part in society, or, what is better still, of lending an attentive ear to the conversation of her superiors in age and information.

One consideration which ought to weigh with parents in the training of their children

has not yet been alluded to. When sons and daughters arrive at maturity, they inevitably exert an influence on their parents, which is sure to be advantageous in proportion to the correctness of the principles which have been inculcated, and the habits and tastes which have been formed during childhood. This reflex influence is observable in most families where there are young people in constant intercourse with their parents. It is not confined to subjects of small moment. Religion, politics, trade, and professions, are all equally affected by its almost mesmeric power. The father who has for years pursued the noiseless tenor of his way, is aroused by the mental activity of his son, and led to adopt new, it may or may not be clearer, views of men, things, and systems; he is often heard to say that he has been conversing with his sons on a certain subject, and has been led to change his opinion in consequence. Or that he used formerly to take other views of some political question, but has been induced to alter them by the representations and arguments of his sons. In trade also, what is so common as for the father quietly to yield to the youthful energy of his sons, and allow them to pursue

plans and adopt measures which are more consonant with their views than with his previous habits.

In the same manner does the mother yield to this reflex influence, in all subjects of domestic management, or decorative taste. "I have newly furnished our drawing-room," says the indulgent mother, "to please our young people, and have been entirely guided by their taste." It is the same with respect to dress : the bonnet or the cap are ordered in accordance with the daughter's taste ; nor is this confined to within-doors improvements, the garden, the conservatory, the hothouse, have all received some additions or alterations in accordance with the taste of the daughters of a family.

Let us form the minds of our children on the noblest models which sacred or profane history can present ; let us correct their habits, and purify and elevate their feelings, and then we may look forward with confidence to the period when we can rely with safety on their vigorous judgment, and be guided by their refined taste.

CHAPTER XV.

THE CLAIMS AND RESPONSIBILITIES OF GRAND-MOTHERS.

MANY of those who were youthful mothers when the first edition of this work appeared, have now attained the dignified position of grandmothers. Like the writer, they had then young children playing around them, whose minds they were training, and whose habits they were forming with deep anxiety and earnest prayerfulness. Trusting that in numerous instances those efforts have not been in vain, we would now address them in the new relationship in which they stand to the little ones around them.

Our much loved, and comparatively youthful Queen, has for some time enjoyed this

relationship towards her eldest child—"Our Princess Royal," as we still consider the Crown Princess of Prussia; we do not therefore hesitate to address our readers by the now fashionable title of "Grandmothers."

Before speaking of the duties this relationship involves, we would here remind young married people, who have themselves become parents, that the command, "Honour thy father and thy mother," is not cancelled by their new ties, but rather strengthened by them. They feel the sacredness of the bond which unites them to their infant, and should therefore sympathize more than ever with their own parents. Every tender emotion they experience ought to inspire them with deeper feelings of love towards the authors of their being, and with more considerate solicitude for their welfare.

Never should they let their own nurslings see a look or hear a word that will convey a sentiment of disrespect to grandparents. Children are so observant that even a slight expression of indifference to their feelings or opinions will be remarked, and, in due time, commented upon; and they will justify their own disobedience to parental commands by the remem-

brance of the manner in which their grandparents were spoken of, or treated.

Whatever may be the educational or social superiority of a son or daughter, their parents have a claim to respect on the sole ground of parental position. "You must love and obey your grandfathers and grandmothers, because they took care of us when we were little ones like you," said a judicious mother to her children; and she encouraged them to pay her and their father little attentions by showing how she waited on grandmamma. She who thus strengthens the domestic ties by her deferential conduct, may surely hope that a blessing will descend on her own head, when she first hears the lisping of her children's children, should she live to receive the honourable title to which her mother has now a claim.

This important position involves some indirect duties to which we must first refer. As there is little fear but a mother will be full of kindness towards her own daughter, under circumstances which call for peculiar tenderness, we shall direct attention more especially to the treatment of daughters-in-law.

It is a common, and we fear, a too true remark, that when a son marries he rarely

chooses a wife who entirely meets the wishes and requirements of his mother, and consequently it is difficult for her to act with perfect justice towards the new relative,—still more, with kind consideration. But this must be one, if she wish that the babe, that is to confer upon her a new dignity, should be brought into existence with a healthy body and a sound mind.

Permit us to remind you, as a grandmother, that your son's wife may not have any near connection or intimate friend at hand, and it is to you she must look for that advice and encouragement she so much needs both before and after her hour of peril. Cheer her, then, by your smiles, and show your son, by your example, how thoughtful, attentive, and forbearing he ought to be towards the young mother. In short, treat the wife as you would have liked to be treated when you first felt a mother's joys and fears; act towards her as you would wish that others should act towards your own daughter under similar circumstances. Let the attendants see that you consider the comfort and welfare of the invalid as of the first importance, and they will be sure to follow your example. Your kindness should, of

course, be judicious, but let no attempts "to harden" either babe or mother, bring future condemnation on yourself. From the first hour that the babe can observe anything, never let it see a frown on your countenance when you address its mother. Whatever you may think it needful to point out to an inexperienced wife, let it not be in the presence of either husband or child; but while you do all in your power to lead her aright, you must never forget that she is the mother, and must be guided in most things by her own true mother's instincts. Be doubly cautious how you speak of the youthful mother to others. They may repeat your observations in the children's presence, who must either condemn you or their own parent. Truly do the words of our lips need to be guarded, when the happiness and welfare of a third generation depends upon our care. "I did not do so when I had a young baby," may often be the thought of your mind, but let it not pass your lips, except a strong sense of duty compel you to speak to the mother alone, on some point in which you think her conduct reprehensible, or injudicious.

The direct duties involved in this new tie

have a more immediate reference to the grandchildren. The greatest difficulty you have to anticipate is your own inclination to indulge and spoil the "wee things." Those who are with children only occasionally, are apt to think them "far from troublesome, dear little creatures!" while those who lose their rest by night, and their out-door exercise by day, are likely to feel the burden, though precious, very heavy. If the grandmother be residing near her children, she may often relieve the weary mother by quietly taking her place while she either rests, or walks out for an hour. This will be a real kindness—a relief which must be felt to be properly appreciated. The smile of encouragement, or the tear of sympathy does much to brace the mother for her self-denying toil, while a harsh word or an upbraiding look will totally unfit her for her labour of love.

It not unfrequently happens that the elder child is taken to the home of its grandparents, to enable the mother the better to attend to the babe. This is the time of difficulty. To treat the young fellow with kindness, without letting him be more indulged than at home, is the great desideratum. But, probably, the grandparents cannot bear to exert that con-

stant watchfulness which the child requires, and he is entrusted to the care of uninterested domestics, or allowed to run into all kinds of mischief. "It is only for a week or two," says grandpapa. "Well, no," replies his wife, "he cannot take much harm, and I cannot toil with him as I did with my own, when I was young and strong." And thus the little rebel becomes the tyrant of all around him, and returns home to carry confusion and distraction to the whole household. The fact is, no one ought to undertake duties, especially towards children, which they are either unable or unwilling to perform.

"I will never let another child of mine pay a long visit to his grandparents," said a pious, thoughtful mother to a friend.

"And why?" was the surprised reply.

"He has been kindly but injudiciously treated," said the mother. "His grandparents live in a large house, with a regular staff of domestics, all ready to wait upon him, and now, on his return, he orders us all about as if we were servants; and," she added, wiping her eyes, "he cares no more for me than for others; the only difference is, that he calls me mamma."

That son was, however, so trained, that he has been the stay of his widowed mother for

many years ; he is now himself a father, and we doubt not but his mother will remember her own experience, and act wisely in her new relationship.

There is certainly much danger of producing discontent by allowing children to pay long visits to grandparents whose domestic arrangements are very superior to those of their own home.

“ Oh how I do hate this little shabby house, and that poor garden !” exclaimed a little girl, on her return home, after running wild a month or two at a large establishment in the country. “ Why have we not a greenhouse, and an orchard, and a flower garden, and a carriage, mamma, as they have at grandpapa’s ?” continued she, with increased excitement. To complete the climax, the little creature added, after a pause of deep thought, “ why did you not marry uncle, mamma, and then all those nice things would have been ours !” The mother took her pet on her lap, and explained that, had she married Uncle H——, papa would not then have been the fond, kind parent he was, but Uncle H—— would have been the child’s papa. This statement soon reconciled the little girl to her mother’s choice,

but it was months before she was quite satisfied with the house and garden.

On another point we must give a caution. Where there are several children in a family you should be careful not to make invidious distinctions—especially in presents or invitations. It is impossible to avoid feeling more affection for one than another, when children are not your own ; but do not let them see it, especially while very young. You may, perhaps, do good by telling them when older, that you prefer the society of certain brothers or sisters because they are more quiet in their movements, more obedient to your wishes, or more useful to you, and thus may endeavour to induce the others to cultivate the habits or virtues you so much admire. But in the matter of gifts let no distinctions be made.

If it be important to avoid creating jealousy between the grandchildren of one family, it is infinitely more so to avoid partiality towards the children of one son or daughter over those of another. To do so, is to sow family dissensions, and create bad feelings which it will not be easy to subdue. For your own sake, for the sake of your children and your grandchildren, be watchful over yourself on this point.

You pray "Let brotherly love continue!" Guard well your own heart and your own actions lest you destroy this heaven-born gift.

A time may come, especially in a large family, when the seniors think it right, or at least desirable, to have one of their grandchildren to reside regularly with them. If this be the case, let the subject be openly talked over in the various branches of the family, and let the choice be openly made, and the reason for it assigned. It may be that they can select two or three who shall take it in turns to live with them, as it is not well to separate a child from parents, brothers, and sisters, for any length of time, lest he or she become alienated from their nearest relatives.

Surely we need not warn you against allowing your own selfish feelings so to influence your judgment, as to lead you to seek your own comfort or gratification, at the risk of setting a child against that parent who is not your own offspring. We have known cases where a child has been taught, systematically, to dislike her own mother or father, and where that feeling has never been entirely overcome. This is a fearful sin, and fearfully may it be visited to "the third and fourth generation."

This evil is greatly aggravated when grandparents are so unjust as to overlook their own sons and daughters, and bestow their disposable property on one favourite grandchild. To avoid this evil a judicious and equitable will should be made while the testator is in sound health of mind and body. The larger the property to be disposed of, the more carefully should the will be drawn up, and legal points attended to. Codicils can be added as changes occur, so as to prevent future litigation or misapprehensions ; but the will itself need not be altered, unless in very special circumstances.

So much has been said in the body of this work on the subject of religious training, that we take it for granted you will exert all your efforts to assist the mother in this department of her duty. Should she, unhappily, not be like-minded with you in this respect, great circumspection will be needed not to convey the idea of condemnation of the parent, while you instruct the child. But you are responsible for the discharge of your duties, not for the results; your path is clearly marked out, and you must not shrink from pursuing it ;—unobtrusively, perseveringly, and prayerfully, to promote the spiritual welfare of your grandchildren.

It may be that in thus fostering the youthful branch, you are training one who will comfort and uphold you when your declining strength requires its aid; like the ivy, which, having long been supported by a hollow trunk, at last clasps it in a firm embrace, and becomes at once its principal stay and its most graceful ornament.

We find but little in Scripture on the direct influence of grandmothers, but one honourable example is given which ought to excite the highest and holiest feelings of her who holds this dignified relationship. When St. Paul called to remembrance the unfeigned faith of Timothy, he reminded him that it "dwelt first in his grandmother Lois and his mother Eunice." May such saving faith dwell in the heart of each reader of these pages, as well as in that of her who writes them.

CHAPTER XVI.

ON THE CLAIMS AND RESPONSIBILITIES OF STEPMOTHERS.

THE position in which a second wife is placed with respect to the children of her husband by a former marriage, is one of peculiar difficulty. It is deeply to be regretted that the relative claims of parties so circumstanced are not better understood, as, until this is the case, we cannot expect that the stigma, so often unjustly, attached to stepmothers will be entirely removed.

There is, perhaps, no situation in which woman can be placed where she may so fully exhibit the peculiar excellences of the female character, as in that of a stepmother; none where the delicacy and tact so characteristic of the sex are so especially needed. Placed

over those who have no natural claims on her affection and sympathy, she must be guided in the faithful and self-denying discharge of her duties by principles of a more elevated class than the mere maternal instinct by which most mothers are governed. Here she has indeed an opportunity of exercising that influence for good, with which she has been so lavishly endowed by her Creator. Occupying a position in which she must rule by persuasion rather than by force, she must exhibit the apparently opposite virtues of firmness and gentleness, of patient endurance and persevering effort. She will require much of that charity which "suffereth long and is kind," which "beareth all things, believeth all things, hopeth all things." But let her not be cast down, either with a consciousness of the responsibility her situation involves, or with an apprehension that she is not competent to the efficient discharge of its duties.

It is but too true that there are women who take upon themselves the important duties of a second mother without any intention faithfully to discharge them; in truth, without considering that the situation involves any. They say by actions, if not in words, "We married

the husband, not the children; if we do our duty to him, it is as much as can reasonably be expected of us." But can that wife perform her duty to her husband, who willingly neglects his children? Allow me to ask one of these fair cavillers, if any such should read these pages, whether she plainly told her intended husband, before marriage, that she should neglect his children; if so, let the blame rest on him.

That there are men so overpowered by passion, or stimulated by ambition, as to consent to part with their children in order to obtain the woman of their choice, we are compelled to admit:—would that they could all be treated as in the following instance.

A lady was requested to become second wife to a gentleman who had been left with three children; but she declined the offer, stating that she was not prepared to take upon herself the duties of a stepmother. The gentleman renewed his suit, and assured the fair object of his choice that the children should not be any obstruction to their union, as he would send them to school, and she should never see them in his house. Her reply was worthy of a woman. "Now, sir, I am indeed decided;

the man who is capable of banishing from his home the children of his first wife, is not likely to prove either a good husband to a second wife, or a kind father to her children. No more need be said, sir, on the subject, your unnatural proposal speaks volumes."

It is the writer's opinion that a woman more frequently acts unkindly or injudiciously in this situation from the pressure of circumstances, which she has not foreseen, than from premeditation. She probably enters on her new home with a wish to be happy, and to make all around her comfortable, but is received with coldness and suspicion where she expected cordiality and kindness. The children treat her with disrespect, if not with positive insult, and in self-defence she is tempted to retaliate, and in time may become the tyrant of those whom she was prepared to love. Had any one whispered to the smiling bride that she would behave unkindly to the children of her adoption, that she would alienate from them their father's love, and drive them from their father's home,—how indignantly would she have repelled the insinuation, feeling at the time conscious of having very different intentions. But let us hope that instances such as

we have just alluded to are rare, and let us turn our attention to the best means of preventing their recurrence.

A stepmother ought to consider that she has many prejudices to overcome, before she can secure the confidence and affection of her husband's children, unless they be mere infants. The world seems unwilling that the bereaved ones should find a substitute for their mother; and before a second wife is welcomed home, some busy whisperer has too probably prejudiced the older children against her, and thus materially aggravated the difficulties which necessarily arise from her peculiar position.

A female who undertakes the training of children whose mother is living, is not always placed in an enviable position. It is her duty to curb the passions, to regulate the conduct, and to cultivate the minds of her youthful charge; no light task under the most favourable circumstances; especially as the mother reserves to herself the privilege of supplying the wants and gratifying the wishes of the children. But the mother feels that she is relieved from the most difficult part of her duty, by the conscientious substitute she has obtained, and considerately observes, that "the

governess may be rather strict about lessons and morals, but she does her duty, and she cannot be expected to feel exactly as a mother does." No! the governess with all her difficulties, and they are neither few nor small, is not expected *to feel exactly as a mother does*. But is the same charity extended to the step-mother? Is not she expected both to feel and to act exactly like a mother?

The children of a former wife should be instructed by their father and the friends of their own mother, to receive with thankfulness the attention and the kindness bestowed on them by their new relative. They should be taught to regard her *not as a mother*, but as a valuable substitute for the beloved parent whom it has pleased Providence to remove: as one who is able and willing to increase the social and domestic happiness of the family circle; as their father's wife, worthy of respect and esteem; as their mother's representative, deserving of kindness and affection. Alas, we fear that but few families are thus prepared to receive among them her who ought to constitute their light, and life, and joy.

But is the young wife always reasonable in her expectations? Is she prepared to encounter

the peculiar difficulties of her new relation, with that patient kindness, that gentle firmness, so essential to success? She must not expect to find in the motherless children of whom she is about to take charge, that full flow of love which none but a mother can inspire, which none but a mother ought to look for. Affection cannot spring up in the hearts of children at a father's command, nor ought it to be required. It must be the natural result of kindnesses received, and of comforts enjoyed by them.

The stepmother, if properly alive to the important position she holds, will make it her first object to secure the respect of her adopted children by judicious treatment, and by evincing in all her domestic arrangements an anxiety to promote their happiness and welfare. She will be more desirous that they should regard her as a kind and tender friend, than that they should obey her because she has been invested by their father with the name and authority of a mother. She will strive to convince them that she loves them, for the sake of that father on whom she has bestowed her hand and her heart; that she pities them, because they have been deprived of the mother

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who watched over their tender infancy, and trained their early childhood. She will tell them that though she may not be able entirely to fill the place of the dear parent they have lost, she hopes to be able to make them more happy than they were whilst without maternal care. She will explain to them that though they may have to submit to more restrictions, and to act with greater regularity than they have lately been accustomed to, they may be assured that it will ultimately contribute to their happiness.

A proper understanding of this kind will be absolutely needful between the older children of a family and the newly-arrived wife, in order to secure permanent peace. To those who are too young to know the loss they have sustained, it would be unkind to explain it: let them regard as a mother her who takes upon herself the duties and responsibilities of the maternal relation.

She who intends conscientiously to act a mother's part towards her husband's children, will be as wishful to know how to perform her important duties as a mother would be. She will find no great difficulty in securing the affection of the younger children, and she will

endeavour to turn this feeling to account in their early moral and intellectual training. The advice given to mothers on these points in the preceding chapters will be equally applicable here, and we would earnestly recommend it to her careful perusal.

We have warned young mothers to guard against making their children mere playthings on the one hand, or idols on the other. These are errors into which there is no danger of stepmothers falling, and thus far they have an advantage. They are able to enforce obedience and exercise discipline, without that sacrifice of feeling from which the real mother too often shrinks: if they have to watch over themselves, it is that they may avoid either a too stringent exercise of the power with which they are invested, or a total indifference to the welfare of their charge.

But the stepmother must not only avoid evil, but she must shun its appearance in her treatment of her husband's children. The discipline which would be thought highly praiseworthy in a mother, which would be spoken of as a proof of her judgment, firmness, and self-command, would, in her substitute, be regarded as severe and cold-hearted. The world

in general is inclined to attribute to the latter, motives the very reverse of what they would attribute to the former, even under exactly similar circumstances. The father also is apt to think, if he be too prudent to say, "their own mother would not have been so strict," forgetting that he might have married a woman of whom he would have been constrained to exclaim "their own mother would have kept them in better order."

If such be the difficulties which the step-mother has to encounter in training the younger children of a former wife, what must she meet with from the older ones? The writer's attention has been directed to this subject for several years, and the result of her own observation, and the opinions of those on whose judgment she places great confidence is, that wherever it is practicable, the older children of the family should be sent to school, for a short time. It frequently happens that there is a great difference between the personal and domestic habits of the children, and those of their new relative. If the father have made a judicious second choice, the probability is, that he has selected a woman whose habits of neatness and order are sadly at variance with the

habits of disorder and irregularity, which have crept into his household during the illness of his former wife, and the period in which he has had no sufficiently influential person at the head of his family.

It is much easier to conceive than to describe the collision which takes place when a second wife enters a household, where disorder and untidiness reign rampant. She begins zealously and actively to regulate and restrain, and is immediately reproached with destroying all comfort. Doubtless she may destroy the comfort which results from sloth and self-indulgence, but she hopes in their place to introduce the more enlivening and permanent comfort which results from industry and activity. Here let her beware how she proceeds; she treads on slippery ground, and must act with extreme caution. She should endeavour to convince the judgment of those who are old enough to be influenced by reason, as well as to work on their self-love, by pointing out the many advantages which would follow a thorough reformation of domestic and personal habits. She must be content to sap and mine, before she attempts to overthrow; or in striving to raze the superstructure which sloth and selfish-

ness have reared, she may destroy her own happiness, and prevent her future usefulness.

The difficulties of her position will be lessened by placing the older children at a well conducted boarding-school, where their habits and morals, as well as their intellectual powers, will be carefully cultivated. Such schools, we hesitate not to state, may now be found in every English county—schools conducted by men and women of education, sense, and piety, who strive conscientiously to perform their onerous duties as in the sight of God, as well as of man.

The children thus removed from a home which has too long been neglected, find themselves placed in a situation where they can draw no invidious comparisons. All are treated alike, and no one can say, "It would not have been thus, had my own mother lived." They see clearly that without the restrictions and regulations which exist at school, there could be no comfort either for teachers or pupils; and they are led to conclude that the good habits they were desired to form at home, would have tended to promote their own and others' happiness. Their visits to home during the holidays, will now be looked forward to

with pleasure ; what seemed superfluous strictness before they left it, will now be regarded as comparative relaxation.

If the stepmother be truly alive to her own welfare, and desirous to promote that of her husband and his children, she will not neglect, during these visits, to cultivate the affection and secure the esteem of the children. She will encourage them to look forward with pleasure to the period when their education will be completed, and they will again become permanent residents at home. She will point out to them the various means by which they may be able to add to the general stock of domestic happiness, and by which they may promote their own interests and the well-being of the whole family. If she be a woman of enlightened piety, she will impress upon their youthful minds the necessity of seeking the only true source of peace and joy, even in that renewal of the heart, and that subjugation of the will, which true religion can alone effect. She will strive to convince them that though the loss they have sustained may never be entirely supplied, they may with confidence regard her as, next to their father, their most faithful and most judicious friend.

It is possible that a second wife may be introduced to a family where some of its members are too old to be sent to school. A new class of difficulties is here presented, and grace and wisdom from above are indeed needed in order to overcome them, nor these alone. She must now seek the cordial co-operation of her husband, not that he may exercise his authority, and command the outward forms of respect only; these will not suffice to satisfy the heart, or to secure that cordial good understanding, without which there will be no real happiness. If there be sons only, there will be little danger of collision; they will be occupied with business or with study, and will not be sorry to see an amiable and intelligent woman added to the social party. But with daughters it will be very different, especially if they have for some time managed their father's domestic affairs, and presided at his table. They will feel the introduction of a second wife as a usurpation of their power and privileges, they will no longer stand first either with their father or with visitors, and it will require much self-command for them to retire with grace into the shade. A judicious step-mother will, under such circumstances, endea-

vour so to arrange domestic duties as to give to each her appropriate share, so that the daughters may still feel themselves of importance in the household, and be prevented from suffering that ennui and listlessness, which most surely lead to discontent.

But there is more frequently cause of complaint from the unwillingness of grown-up daughters to take their proper share of domestic duties, and the new wife is mortified to find that she must either content herself with seeing her husband's house in confusion, or be the servant of those who ought to be her cheerful and active coadjutors. While she is desirous of pleasing only the husband of her choice, they wish to be pleasing to all; while she is content to smile at home, they are anxious to shine abroad, and gladly leave to a stranger the duty of attending to their father's comfort, and to the training of their younger brothers and sisters. It will require a clear head and a steady hand to guide aright under these circumstances. Let me advise the new mother not to talk at her stepdaughters, but kindly point out what she thinks wrong in their conduct, and induce them, if possible, to join with her in striving to correct their bad habits.

Let her also avoid speaking of their faults to strangers ; nothing will be more difficult for them to forgive than having their characters discussed in their absence, or in the presence of indifferent persons. They know that they have it in their power to make their new relative uncomfortable ; and they will not fail to exercise that power if provoked to it. A strong appeal may be made to the young people so circumstanced, on behalf of the father, whose happiness must be destroyed if he see the wife of his choice treated with unmerited disrespect and neglect.

Shall we be searching too deeply into the springs of action in the female breast, if we remind the young stepmother that there is a danger of her indulging the feeling of jealousy of any real or supposed personal or mental superiority in her adopted daughters. It is possible that such a feeling may unconsciously exist : let her therefore examine her own heart and carefully guard against a passion so destructive of peace.

Let us also warn the stepmother against partiality towards one or more of her adopted charge. There is so great a difference in the tempers and dispositions of children, that their

own mother has frequently to struggle against this evil. Some are so lovely in person, so amiable in temper, so noble in spirit, that it is impossible not to admire and love them. Others are so much the reverse of this picture, that it becomes, even with parents, a point of duty to cultivate a feeling of love towards them. We do not require impossibilities. It is not likely that a stepmother should feel the same affection towards one who repulses all her approaches, and defies her authority, which she must feel for one who receives her with respectful kindness, and contributes as much as possible to her comfort; but if she cannot govern her feelings, she may control her words and actions, and she will find it her best and wisest plan to show no partiality whatever.

But it is not from the children of her adoption, with all their faults and all their perversities; it is not from the watchful jealousy of her husband, who is perhaps apprehensive that she may either neglect her duty, or stretch her prerogative too far; it is not from the envious, malignant world, who mark her every action and misconstrue her every motive, that the stepmother needs to apprehend danger: it is

from the purest emotions of her own heart, that she has most cause for fear.

It is when she becomes *indeed a mother*, when she presses the dear object of her love to her throbbing bosom, that she has need to tremble—to doubt herself, to pray for grace and strength to perform her duty to those whom she now feels she never has loved, never can love, with all the tenderness, all the devotedness of a mother.

Let not the stepmother think we speak too strongly of the difficulty she has now to encounter. We have thought it needful to guard mothers against exciting jealousy in the first born, by the caresses lavished on a second infant: how much more then will it be needful for her to exercise caution, lest the children of another should think themselves slighted, for one whom she feels to be most emphatically *her own*.

We are not so ignorant of the workings of a mother's heart, as to advise that any efforts should be made to check the full flow of her feelings towards the helpless object of her love; we only warn her against the injudicious display of those feelings. Let the mother indulge the natural impulses of her heart; let her exult

in the new and delightful feeling her infant inspires : let her thankfully enjoy the happiness which almost overwhelms her ; yes, let her confess to herself that she loves her own child infinitely more than she ever loved the child of another : but here let her rest. She must on no account indulge a wish that her husband may love her child more than his others : the wish even is sinful, and may tend to awful consequences. How often has the almost heart-broken husband been heard to exclaim, “ My second wife was kind to my children, till she herself became a mother ! ” and how much more frequently have the oppressed or slighted children been constrained to say, “ Now that she has children of her own, we are evidently an incumbrance.”

It is true that the firmness and affection of a father may shield his offspring from open oppression, but no care on his part can guard them from the coldness and indifference, which is more galling to a susceptible mind than positive unkindness. But these things ought not to be. While the young mother feels how dearly she loves her own infant, she ought to cherish increased sympathy for those whose loss she can now appreciate : she knows that no

one could fully supply her place, and should resolve so to act towards her charge, as she would wish another to act towards her own child, should she be removed from it.

One of the most fearful effects of a second family, is the entire or partial alienation of the father's affections from the children of his former wife. Who can foretell the result of woman's influence on man, when that woman is the wife of his bosom, the mother of his younger children? The cares of business occupy the father's attention during the day, and if, on his return in the evening, he is required to listen to the dark catalogue of offences committed by his first children, while he is cheered with the praises and soothed by the caresses of the others, is it to be wondered at that he should in time look upon the one party as a painful burden, and on the other as a source of consolation and delight?

But we are not now addressing the wilfully unjust and malignant: we could scarcely hope that so feeble a pen as ours could reach hearts so hardened. It is our more pleasing duty to guide those who conscientiously desire to perform the duties which devolve upon them in

their new relation. To her who, under these circumstances, has become a mother, who knows by actual experience what is meant by a mother's love, we would say—do not by any influence of yours, deprive the motherless children you have promised to protect, of the greatest earthly blessing they can enjoy—a *father's love*.

But let not the stepmother look only on the dark and cloudy side of her prospects. An incident has been mentioned to the writer since she commenced this chapter, which is calculated to encourage and stimulate this important class of society, in the faithful discharge of their duty.

A young lady was united to a gentleman, who had been left with one daughter by his former wife. The lady treated this child with judicious kindness, secured for her a liberal education, and at a proper age initiated her into the duties of domestic life. It need scarcely be added that the adopted child loved her stepmother, and strove to return her kindness by every attention it was in her power to render. In the course of a few years a second family surrounded the domestic hearth, and were treated with tenderness by the oldest

daughter, more especially when she perceived that their mother's health was failing. That fond mother died, and left her own motherless children to the care of her stepdaughter. And well did the faithful and attached girl repay the kindness which had been exercised towards her. She supplied a mother's place to the young family, saw them well brought up under her own care, and most of them comfortably settled in life. "Cast thy bread upon the waters, and it shall be found after many days."

A stepmother may be placed in circumstances more complex, if not more difficult, than any to which we have yet alluded. She may herself have children by a former marriage, so that there will at once be a union of two families, whose tastes and habits will be in great danger of clashing, even if their interests be not opposed to each other. If the children be young, the difficulties will be much lessened, as young children easily become attached. If they be more advanced in years, it will require much judgment on the part of both parents to prevent petty jealousies and bickerings. True, self-interest may strongly induce both parents to be kind and just to each

other's children, in the hope of securing kindness and justice for their own. The young people themselves may, from similar motives, be respectful and obliging to their new parent; or they may be naturally amiable and conciliating in their disposition and manners. If to these be added a liberal education and cultivated minds, there is great reason to hope that family concord may subsist; but it is on the influence of religion alone that entire dependence can be placed. If genuine piety reign in every heart, there will be little danger of discord pervading the domestic sanctuary. Parents and children who daily meet to hear the Word of God, and to bow in humble supplication at His footstool, will not need to apprehend any serious misunderstanding: still, such a position involves grave responsibility on all parties. If a third family be added, the difficulty will probably be decreased, as the younger children will be equally related to both families, and will perhaps be the favourites of all.

Great as are the difficulties, and strong as are the prejudices the stepmother has to encounter, she may certainly evince the possibility of overcoming these sources of discouragement.

ment and anxiety. By steadily pursuing the course of duty in humble reliance on Divine grace; by manifesting a spirit of judicious kindness towards those who may not have the first place in her affections, she may substantiate the claims of woman to those refined and noble attributes, which are the glory of her character. She may be rewarded by the esteem and gratitude of those who realize the advantages her influence confers upon them; to her they will ever look with mingled feelings of reverence and affection, and fondly will they cherish the memory of one who has blessed them with all but a mother's love. But greater still will be her reward in heaven, when that God who has marked her conduct, and sympathized in her trials, will give her the tokens of His special approbation, and welcome her to that kingdom where the toils of duty are exchanged for endless rest, and the sorrows of tribulation for boundless joy.

And should the stepmother be instrumental in leading her young charge to give their hearts to God, and to devote their lives to His service, she may look forward with holy con-

fidence to that day when they must all appear before the Judge of the whole earth, and when she may hear the blissful sentence, "Well done good and faithful servant, enter thou into the joy of thy Lord."

THE END.

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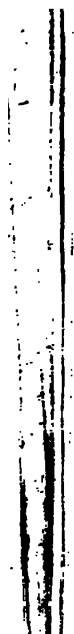
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